

# THE WORLD'S ADVANCE-THOUGHT.

LABBE BUILDING, PORTLAND, OREGON.

THE UNITY OF HUMANITY AND THE MILLENNIAL ERA WILL BE REALIZED TOGETHER.

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NO. VII.

## THE WORLD'S ADVANCE-THOUGHT

The Good and the True do not Perish: the Wisdom of the Ages we Inherit.

EDITED AND PUBLISHED BY H. S. MAGUIRE AND LUCY A. MALLORY.

PORTLAND, OREGON, DECEMBER, 1888.

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Written expressly for THE WORLD'S ADVANCE-THOUGHT.

### THE REIGN OF CHARITY.

BET.

"N Circles nature ever moves;

But shall the soul of God-like man

No be exception to the plan?

Shall who, have deific force,

Aspire to run so higher course?

Aye, let the mind expand and grow,

Seek wisdom, love, and truth to know,

And cult from the common throng

Of thoughts that mingle sweep along

Those gems which only tend to give

A lustre to the lives we live.

Let friendship then our souls inspire,

Till love consumes with heaven's fire

That nobleness we fair could save.

Then shall we no neighbor cleave,

While Justice, Honor, Mercy sweet,

Shall outward shine to all we meet,

The prayer of earth be heard on high,

And echoed back from cloudy skies

The hope of ages then shall be

Assured by Reign of Charity.

North East, Pa., November 23, 1888.

### MILLENNIAL SUN-RISE PAPERS.

Written expressly for THE WORLD'S ADVANCE-THOUGHT.

### GENTILE PREDICTIONS OF THE ARCH-NATURAL MAN.

BY E. M. W.

It is well understood by those familiar with the growth of religious ideas in Humanity, that a "Scripture" or written "Word" containing revelations of moral and spiritual truth existed anterior to the most ancient of the Jewish Sacred Writings, and was revered in the pre-Mosaic and pre-Abrahamic times. While in eras still earlier, antedating by ages the first written scripture, oral Revelations were given, beginning with the first receptive types of mankind. The human race is far older than modern generations yet surmise, and the Hebrew Scripture is not, by many removes, the first Bible of mankind.

The early portion of the Old Testament was compiled, at various times and by different scribes, from these now extinct Gentile Scriptures. Reference to them is occasionally made in the Hebrew Bible, viz.: "The Book of the Generations of Adam;" "the Book of Jasher;" "the Book of the Wars of Jehovah;" and the "Enunciations."

All transcripts of these earlier "Words" have long since been lost, unless the assertion of Swedenborg be one day verified, that fragments of this Primitive Revelation are still extant among some of the pastoral tribes of innermost Asia.

The creation of these vanished Scriptures of peoples long extinct was as follows: The Peet was of old the Maker. He was the Seer and the Prophet. He uttered the oral Revelations, and He wrote all the Bibles of the past. The leaves are not more surely shed from the trees than every Scripture has been shed from the Poet's heart and brain. The "Words" were the children of the Muses. Theology in its origin descended as a song; just as the first chapters of Genesis came as a poetic vision of the Creative work. Revelation is to the Poet first of all, because the basis of the poetic faculty consists in a certain fineness of temperament and mental structure; a keen sense of individuality; a sure sympathy with nature in all her processes; a deep instinct that things are born, live and grow, and are not merely made; and a yearning to be evolved into the harmony of Life, and to yield the soul to its expression. Then the impulse to love and adore, mounting in the quickening of the individual life, and taking expression in the heart's prayer to the felt in Visible for communion and communication, clears the pueral field from earth-born images, and God shines down.

They through whom Sacred Writings are evolved are never passive men, never respectable conformists, never sleek time-servers. The energies and vitalities of their structures oppose the prevailing forms of religious authority, and hence they are considered by pedants and picnickers of their own day as exceptionally and superlatively the children of the devil. Such was the verdict passed upon Jesus by the religionists of Judea. Such was the verdict passed upon the men of our own time in whom the spirit of Jesus pre-eminently reappeared—the Emersons, Parkers, and Garrisons, who re-wrote the Eternal Scriptures of Truth and Humanity. They were pronounced by the formal Respectability of every sect and church, including our own, as out-and-out, and through-and-through, the servants of Beelzebul!

The Sacred Words of the Past are according to the genius of the people, and therefore diverse. As to their literary form they partake of the vagueness, the infirmities and egotisms, the partially rational, and in some respects *immoral*, character of the Race-mind or Tribal-mind where they appear. The Scriptures of the Arabian, the Hindoo, the Parsee, the Israelite, are all subject to this law. Slavery, Polygamy, Concubinage, the denial of most sacred rights of woman, cruelty to helpless captives, and savage wars of extermination, are found rebuked on their pages.

As by a sublime law Scriptures are born, so by another law of removal, when the uses for which they are given are fulfilled, they disappear, taking their place among the things that have performed their function, and so must pass away. Like all other human productions, the present Hebrew Scriptures are subject to this law of growth and decay. They will gradually recede and pass away, as the older "Words" before them receded and passed away, as they will slowly resign their position of Supreme Authority, and other, fresher Scriptures will take their place—less Oriental and foreign, less antiquated and strange to our modern modes of thought; less liable to misconception; more valuable, because they will meet the wants of the recurring hour, and answer the needs of mankind where the Jewish Writings throw no light upon subjects we *must* have light upon, if our civilization is to endure. It is the way of God to build up New Scriptures for New Ages. The new does not come to destroy, but to fulfill the Old. Every prophecy is the avowed harbinger of a loftier prophecy; every fulfillment of a riper and higher fulfillment. Throughout the long epochs the good is supplanted by the better, the better by the best; the fountain flows into the rill, the rill runs into the river, while the river disappears at last in the fullness of time.

The primitive Aryan "Words" or Gentile Scriptures of our early forefathers have long since disappeared—shattered into myths or swathed in the poetic foldings of the subsequent classic and veda-antic literatures. The Word-Poem or vision which remains to us in the first portions of Genesis is the outcropping of a Gentile Scripturite, of which the last, faint vestiges are retained elsewhere as broken pieces of traditions, the shadows of shadows, so worn, so wasted from their original, as to elude the search of the most careful adept in philology.

But though these primeval, allegorical, and mystic Gentile "Words" have vanished, still legends and traditions, however distorted and misconceived, linger in the human memory, and are treasured up from the ruins of remote ages as precious pearls of truth and gems of wisdom. These venerable myths and tales, sacred relics of immemorial age, retained and revered by those who constituted the Pagans and Gentiles of Asia, furnish abundant evidence that in the most remote antiquity deeply spiritual ideas prevailed of the relations of God to Humanity, and His successive revelations to mankind. These fragments and torsos of a perished Gospel, these "broken lights" from heaven, when rightly seen, coincide with and illustrate what is revealed in the Hebrew Word concerning the coming of the Divine Teacher into the world.

The then far-off event of the one actual Advent is the burden of these old prophetic strains. It was an article of universal faith, given to and cherished by all peoples. It was incorporated into worship, embodied in symbol, and refers itself beyond the remotest history and traditional period, to the earliest history of the world. It was an event heralded by the anticipations of all nations; hinted

in the side-long glances of all religions; reflected in the pretensions of demigods; openly foretold by prophets; and seen by the wisest from the beginning as a consummation of Eternal Providence. From the most ancient times the truths of Universal Religion, in relation to the One Sinless, and Perfect Man who should be revealed in the fullness of time, as the fair Ideal and Inspiration of human nature, were taught and received in forms, types and symbols at first pure and lucid; but gradually growing perverted, clouded and dim. Thus was the Brahma of the Hindus described in the vision of the See becoming incarnate in Christna for the uplifting of man. Prometheus is a like personification. So is the Myths of the Persians; the primal Bodha of Central Asia; the Horus of the Egyptians; the Adonis of the Syrians; and the labors and painful exploits of the Son of Jupiter, among the Greeks. The source of these mythologies was a primitive Revelation common to all the nations.

These Avatars and Incarnations of the Gentle Myth are not written, nor at first interpreted or understood, in any literal sense whatever; but solely as allegorical predictions, prophetic types and foreshadowings, having reference to the descent of the "Son of Man" into the world, when the fullness of time should come; and mystically announced and promised thus upon the tablets of all the nations. It was only after ages that the true figurative and purely symbolic meaning of these sacred myths, which date themselves back to the first morning of the world, was lost, and they themselves perversely misunderstood as romantic or classic fables, rather than inspired foretellings of the coming of that

"One far of the whole creation moves."

Not only was the coming of the Spiritual Redeemer prophetically announced and taught from the earliest generation of man, but many of the strange and supernatural experiences connected with the evolution of His who was to be the manestation of God in humanity, and of humanity in God, were also definitely predicted and revealed. Students of history have long known this. They have seen that the facts of the conception and birth of Christ, with most of the historic incidents and wonders related of the Founder of Christianity, are found to be the same as those told of the Solar Man or God Man of the Gentil religions, long ages prior to the Advent. Theologians have not known what to make of this parallelism. One of the old Fathers of the Church (Tertullian) pronounced it an invention of the devil, who, knowing what would be the wondrous incidents attending the introduction of the new faith, infused into the minds of the framers of the Gentile cults the same ideas, in order the more effectually to combat and subvert the coming Church. This explanation is vastly more complimentary to the devil than to Tertullian. Skeptical writers have wielded these teachings of the Pagan Mythologies as a luminous proof that Christianity is built upon a "stolen myth," or without even originality.

The mystic teachings of Egypt, Arabia, Chaldea, Phenicia, India, Tartary, have each their Divine Man, Virgin-born by the sunbeams or "breath of God." All the mythologies of mankind recognize incarnations of Sons of God. The Jesuit Father Rips thought that Satan had created the Buddhist religion on purpose to confound the Catholic Church. The votaries of this venerable creed number nearly one-third of the human race. It has the dogma of the "Real Presence," the Madonna and Child, the invocation of the dead, monasteries and pilgrimages, baptism, penance and confession, celibacy and tonsure, relises, rosaries and holy water. It has a Pope at Lahasa who never dies, his spirit being transferred, at the moment of bodily decease, to another living frenemy who fills the Papal chair. This unique election is one which the Junior "Papa" at Rome has never been able to rival. This ancient church has also a large assortment of miracles, which it furnishes fresh and new—not canned and stale, as church miracles generally are. Its traditions go back to the founder Buddha, the Son of the Virgin Maia, who conceived him by a ray of light. His birth occurs on the 25th of December. He is subject to dire temptations and grievous labors. He is the Mediator between God and man. He descends to Hades to teach souls in bondage, and abridge their torments, and he then comes forth to glorified resurrection, clothed with divine power to rule the Universe.

The Astro-mythology of the learned Pagans, which was originally the Word of the Lord "written large" in the heavens, taught them that from a chosen virgin should be born a Holy Child who should finally deliver the world from sin. According to the early traditions of the Chaldeans, Egyptians and Chinese, the time of the Advent was astro-nomically foretold to be when, by the precession of the equinoxes, "Aries should change place with Taurus, and the great star (or comet) of the Virgin appear in the East." This was the star that led the Sages of Persia to Judea. The very corner-stone of the Asian religion is Cyclic Incarnations. The Spirit links Himself with the deity of matter and soul in the creature chosen for that purpose, when humanity touches its point of lowest decline, and One is born who uplifts and restores.

In some of the sacred books of China, which have been translated, we have a record of the coming of the Hero or Divine One, his birth by a virgin, his low estate, his public teaching for three years, his suffering for the sins of the world, resurrection, ascent into heaven, and coming to Judgment. To this being they gave the name of Shepherd, The Most Holy, the Universal Teacher, The Supreme Truth. The early Jesuits in China were aghast at thus finding in the ancient myths, they were written in the myths because recognized by the eye of the Seer as one day to be ultimately on the material plane. In the Divine Order the picture of the fact precedes the fact. Those ancient myths or prophecies are declarations of universal import, founded in the nature of man, and setting forth the means whereby he can be lifted to the plane of higher evolution. The phenomena have been many times prefigured and foretold, but the events happened, and could happen, but once in the history of the world.

The remarkable eagerness with which the Pagans embraced the New Gospel, when it was first presented to them, can best be explained by the fact that it was exactly the *One Grand Truth* which their own faith had so long taught. It explained the prime symbolism and highest mystery of their creeds. It contained the universal experience which interprets their partial ones. The conditions that meet in all those fine and subtle allegories of demigods and heroic souls which mythology describes, are fulfilled in the Carpenter's Son, Prince and serf, philosopher and peasant, found here the eternal substance of those great ideas floating in the vast ocean of their sacred traditions. The coming of a Sinless Hero was the common faith of humanity—the birthright-myth of all races—the one grand dogma which, under human symbol, mystical, and often grotesque and hideous, appears in the oldest modes of worship.

And when the long-expected One appeared, it was not, only by the children of Abraham that He was looked for. At Rome also He was awaited; and in the frozen North among the Goths; in China; in India; and in Central Asia, where, upon the dogma of Periodical Incarnations, all faiths were founded. Zoroaster had taught as he had learned from the High Brahmins of Upper Asia, and Zoroaster's disciples, the Magi of the East, following the Star which he had foretold, were the first to go and worship at his feet.

runs the Zoroastrian prediction: "In the latter times a Child shall be Divinely generated, and when He is born Star shall appear shining in the day-time. Ye, my sons, shall first of all people see this Rising Star. When ye behold it, go the way it shall lead you; worship the new-born Babe and offer Him your gifts. He is the 'Word' by which the heavens were made."

But the value of Jesus to the Race is moral. It rests on myth, however old, prevalent and revered. It does not stand or fall with the virginity or wife-hood of Mary. If He came into the bosom of mankind in accordance with the ancient foretellings, yet was His birth in no true sense, miraculous. The miraculous is the impossible. No miracle can go forthold in the Universe while law is law and God is God.

There are two kinds of birth in Nature. There is the propagation of individuals of the same species on the same plane, which is birth from generation; and there is the birth from evolution, which is ascent from a lower to a higher plane. In the former, the Creative Spirit acts through finite parentage; in the latter it operates directly. New types of being are always thus evolved from lower nature on the maternal side, and from the All-Vivifying Power on the paternal. The lower species is always the *basis* upon which the higher is built. Thus comes the plant from the mineral, the animal from the plant, the human from the animal, and the Arch-Human from the human species—born of the brooding Spirit of God and of our human nature, but of no finite motherhood between; producing thus a Divine Life capable of complete at-one-ment with the Supreme, yet with no miracle, because in the full stream of causative law.

The leading items of Christian belief, the whole story of the Incarnation, the expectation of the Messiah, the announcement of the angel, the conception of the virgin, the birth at midnight in a cave, the name of the immaculate mother, the appearance to shepherds of the Celestial Host, the visit of the Magi, the flight from the persecuting Herod, the Slaughter of the Innocents, the finding of the Divine Boy in the temple, the baptism, the fasting and trial in the wilderness, the conversion of the water into wine, and other like marvels, the triumphal entry into the holy city, the passion, the crucifixion, the resurrection and the ascension, and much of the teaching ascribed to the Savior—all these are variously attributed also to Osiris, Mithras, Iacchos, Zoroaster, Christians, Buddha and others, at dates long anterior to the Christian era. Great monuments and sculptures still exist showing that the story of the Divine Man of the gospel was, long before Moses, taught to communicants and celebrated in numerous colleges of Sacred Mysteries.

Those who stake their religious hope upon the verification of an historical Christianity have indeed ground for dismay when they behold in the sculptured remains of remotest times the effigies of the like events, the crucifixion of Midas, the infant Horus in the arms of an immaculate mother, the resurrection of Osiris and the ascension of Hercules: until they come to see that the Central Figure of the Gospels, being himself an Adept in the religious science of Egypt, actually repeated in his own earthly experience the Sacred Mysteries revealed and foretold under so man; form in the Gentile books of prophecy, mythology and religion; and was himself the mystic fulfillment of them all. Thus the events ascribed alike to Osiris, Zoroaster, Krishna, Pythagoras, Buddha and Jesus, have not, in the Gospels, been plagiarized from the older Oriental Scriptures, but have been lived in the actual history of the Perfected Soul who followed steadfastly the Divine path as the Savior of Men.

The Materialists of the day, unable to solve this riddle, concludes that the history of the Man of Nazareth is a tissue of fables framed to accord with the old mythologies. Just the reverse is true. The old mythologies were written because they were to represent the evolutionary experiences in the life of the Son of Man. So far from being ascribed to Christ by Alexander Epopis, because written in the ancient myths, they were written in the myths because recognized by the eye of the Seer as one day to be ultimately on the material plane. In the Divine Order the picture of the fact precedes the fact. Those ancient myths or prophecies are declarations of universal nature, founded in the nature of man, and setting forth the means whereby he can be lifted to the plane of higher evolution. The phenomena have been many times prefigured and foretold, but the events happened, and could happen, but once in the history of the world.

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Written expressly for THE WORLD'S ADVANCE-THOUGHT.

### JESUS BEFORE REFORMERS.

BY A. G. HOLLISTER.

No man puts new wine into old bottles, nor needs an old garment with new cloth.—Jesus.

Jesus has been classed by some modern writers as a Reformer, with Moses, Zoroaster, Confucius, Buddha, Socrates, Mohammed, Luther, Calvin. A Reformer is one who forms again, corrects, amends, restores to a former good state. All founders of religious systems declared their own mission, if they had one, and from their doctrine and the effects thereof on the lives of the people, we learn the character of their inspirations, the quality of their illumination, and the scope of their life-work.

Moses, a Hebrew, was born in Egypt and educated in the royal family, according to bible chronology, about 1500 years before Christ. He claimed a Divine commission, received at eighty years of age, which seems well supported by his subsequent career. Aided by continuous prophetic inspiration, under implied Divine direction, he delivered his people, without bloodshed, from a foreign yoke of servitude, led them out of their enemies' country, gave them laws to restrain transgression and guide them in religion and morals, and established a national polity which continued fifteen centuries. It is estimated that there are six million Jews scattered over the face of the earth, a

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### HOW MESSIAHS ARE ANOINTED—WHAT ELECTRICITY IS.

**M**ESSIAH is spoken of as "the Anointed One." In the spiritual sense this is far from being a mere "figure of speech." To spiritually anoint is to actually and practically apply a vital force of higher life and greater potentiality than had before been experienced by the one anointed. While this process is invariably not imperceptible in operation at this time all over the world, the higher vitalization being dispensed to those who are spiritually prepared to receive it, the realization to the recipient being according to the degree or state of recipiency, there have been a precious few in the long stretch of ages of human experience on this planet—*Spiritual Radiators of Light*—to whom the dispensation and endowment has been as vivid and realistic to the external sensibilities ("unutterable" as interiorly felt) as would be the pouring of "substantial" oil on one's head. Ay! in spiritual anointing the vital fluid is more sensitively felt, as it graciously flows down upon the head and over the body, thrilling with New-Life sensations all the being from the soul outward. Only translated souls are witnesses. The evidences to mortals of the impartation of the power will be its manifestation, first in their souls, and then in changing environments.

In Past "Advents" the contemporary generations failed to recognize "the Comings," and humanity, as a race, have not yet comprehended them, though individual souls have; and when this point is reached there is another advance, another Divine Messenger. And so in cyclical successions inflow the life-waves that evolve ever-perfecting instruments for the expression of the divine attributes of Love and Wisdom, the animating principle being gradually withdrawn from the existing formal expressions to serve the purposes of the higher order. The fossil remains of ancient life-forms, of monstrous and destructive structure, that are used in the colleges to illustrate the science of paleontology, are post-mortem evidences of this truth. The forms and conditions that are now dominant in this world—self-assumption, in individuals, churches and nations, the arrogance of wealth and position, and every form of wrong and injustice—must perish, as did the life-expressions of the primal ages under the advance of higher life conditions. Though absolutely irresistible in their perpetual progressive movement, the spirit-forces operate mercifully upon negative or opposing conditions: the approach is signaled by advance-lights on the Divine side, and by timely premonitions from the Nature side: by the silent influence of Messiahs, the voice of Prophets, the instructions of the Inspired, and by convulsive movements and intellectually unaccountable phenomena upon the material planes. When voices are heard where there are none to speak; when pieces of metal enlarge and ensnarl without mortal agency, or entirely disappear; when a delicate central piece of a watch is so twisted out of shape that an intelligent force not human must have been the cause; when messages of warning or advice are received from mysterious sources; when the airy imagery of the dream become actual occurrences,—when such evidences are within the experience of the many, it may be known that the Transforming Power has begun its work. Then think that what is possible in the minute is possible to an unlimited extent! Know that such evidences are not alone for the ones to whom they are given. Ye who are witnesses must now bear testimony. Dwell not on the signs, but point to the Light. Boldly make proclamation that this present world must pass away—that it is passing away—and that only enough of it will remain to be, like Egypt's monumental pile in the midst of solitudes, a warning and monitor to other races coming on in their evolutionary order that all for them too, must perish but the Good and the True.

It is impossible for the Divine Attributes to be realized by virtue of or through any system of formal worship; or through the deepest and most extended studies of external nature, for the clear reason that Divine Truth, being Love and Wisdom polarized by function to creative being, of necessity precedes these. Until the consciousness rises above effects it can not understand causes. What is called "the inductive philosophy," or the method of reasoning from effect back to cause, fails in the spiritual field, or is incompletely concluded, by encountering a *New Life* condition. Human reason terminates with the limitations of time and space, for it is of them. But with the hope that a Promethean spark may fly from the soul into the mind of some one who has not yet received the Light, we will move further along the shadow side, of and closer to, the twilight zone that brightens as it onward stretches into *Unlight* or Perfect Day.

To say that positive electricity in its relation to negative electricity is the same as a higher spiritual consciousness in its relation to a lower spiritual consciousness is not stating complete truth, but it is suggestive enough of truth to direct the intuitive scientist to the full truth. Our solar center of the material sun is electricity, and as such it is the EXECUTIVE AGENT throughout the solar system—all formations and transformations being MEDDILY possible through electricity; but the INTELLIGENT DIRECTION is centered in a Spiritual Sun, which is invisible and unrecognizable to the mento-physical man; and forever will be.

The fundamental error of the electrician, resulting in the insufficiency of all his theories, is in looking into matter for the Force-Centers of electrical action, where they are not, instead of looking for them in the realm of spirit, to the materially imponderable and intangible, where they are; and this, seen by unerring soul-light, his own experiments demonstrate. For instance, in the case of two balls "oppositely charged" and suspended from silk threads, here a more intense vital condition comes to absorb or strand, and make a component part of itself a less vital condition—analogously to the higher spiritual thought drawing to itself growth-elements all that is harmonious with it in lower spiritual thoughts—and they merge into a single sphere or electrical field. This field represents a UNITY OF SPIRITUAL INFERENCE, and the soul or Force-Center of this unity must be somewhere in "empty-space" outside the now united balls, for had it been in either before the merger of the spheres, within those lines it would have been confined, and the power and intelligence would have been lacking in the intervening space to induce the junction; and in this intervening space, as a necessity of equilibration, must be the new Center of Force, there must reside the Soul-Principle.

So we have before said, there is a soul of each, there is a soul of all, and over all is the Soul Supreme. The earth has its own "electrical field," which is the compass of its intelligent will-force as a sentient being; but it is included in a still wider "electrical field"; and is therefore subordinated to still higher electrical conditions—of the exact nature of which itself is only beginning to awaken to consciousness. And, subordinated to the planetary electrical conditions, all things are contributory, each in its own special field or sphere, to the earth's evolutionary progress, all harmoniously, though unconsciously, combining in its acceleration. Thus telegraphy, electric illumination, steam locomotion, and all other human activities, as well as all "natural" activities of earth, air and water, work in union exactly as directed and required by the Planetary Mind or the intelligently-combined Aggregation of All—subject, however, to the Parental Solar Influence.

The movements of matter in their relations to spiritual energies are only apparent. Negative electricity, as assumed by the scientist, does not exist. What are called electrical repulsion and attraction are but the contracting and widening of homogeneous electrical radii or fields, on the frontiers or outer lines of which matter-forms appear; and these fields or radiances of influence represent so many different states of spiritual consciousness or degrees of intelligence, the matter-forms being the outer expressions of these states. If the real

Force-Centers were in what the scientist recognizes as matter, all the universe would be matter-massed, and there would be but one kind of matter—an infinite tomb of infinite death, if such a condition may be imagined.

The life-forces flow in from the positive or masculine side of Creative Energy—from the formless and absolute as intelligence in essence—and are projected back from the negative or feminine side in specific and time-qualified forms, these forms being responsive to spirit-gems seeking higher unfoldment as the result of a progressive impulse acquired in previous time-limited existences. Thus all forms, from smallest individualizations to the revolving worlds, are the results of temporarily arresting the eternal and unconstrained spirit-forces for the purpose of producing an infinite series of special expressions of the One Infinite Intelligence, so unfolding germination and development, involution and evolution, as the universal "plan of salvation." The full truth is expressed when we add that essentially distinct forces are not to be understood by what has been said, but One Force in dual or self-countering operation. Jesus, the seed-form or spiritual germ that was to unfold and sympathetically attract to itself all humanity in a Unity of Love—the rapidly multiplying souls of which Unity are now awaking to consciousness of their oneness with the Divine all over the world—was an open channel between the Infinite Source of Light and the yearning Mother Love of Earth—the necessary negative condition for the involution or absorption of the Light—and therefore partook of both sides of the Divine Nature. "I and my Father are one." His was a Perfected-Soul, involved in the fecundating conditions of the natural humanity to divinely unfold and increase its kind, after the manner of the germination and unfoldment of the natural seed when involved in the quickening chemical conditions (so called) of the soil.

The reader should now be prepared to accept an altogether rational statement of truth that a World-Changing Messiah, or a Cyclical Radiator of Light, is one who comes or is sent to the earth (an "Advent" is a necessity of the cosmical movements) soul-conditioned to be electrically charged with the life-essences of a higher plane of being, of a more advanced state of spiritual consciousness. Upon receiving this charge he (he-she) becomes the type of a New Life subsisting basically upon an Old Life; and then the New Life will elevate and transform to its own superior nature the Old Life. The infusion of the New Elements is a gradual process; but the consummation is culminatory, like the bursting of the bud into bloom. The correspondent of this spiritual process in nature is the sap ascending by *over-attraction* from the roots to the top of the plant.

All beings of the universe, individually and collectively, are bound by the reciprocal law of mutual support, a truth which makes clear to the ordinary comprehension the reason of the rule given by all Illuminated Teachers against selfishness—which is deathfully restrictive, the life of the soul being measured by the universality of its sympathies. And it also explains why inventors have not been able to utilize that "mysterious force" of which we have recently heard so much, the existence of which some eminent scientists are said to believe in. As we stated in the second issue of THE WORLD'S ADVANCE-THOUGHT, that force will only respond to the invocation of the spirit-man, of soul, and for the general good, because it dominates a wider electrical field than human beings, as such on the selfish and animal side, are interested in. The more diffusive a spiritual force, as manifested through its own peculiar electrical currents, the more potential it is; and it never concentrates at any point save to volatilize, or expand to its own degree of universality, all that is assimilative with it on that plane—in result a complete transformation. The Sun's electrical field, for instance, (the Spirit Sun is meant, of which the material sun of the scientist is but the reflection), includes the whole solar system, and within this compass (though itself dominated by another, in whose constitution it enters, as all things within our solar system are potentially focalized in it), is the Supreme God. Thus the effect of impregnating the lower conditions of being with the life-essences of the higher is to uplift to the plane of the latter and integrally absorb the essential qualities of the former, their non-essential qualities falling to a still lower plane—exactly illustrated by the growth principle of the tree extending its roots deeper into earth the higher it towers heavenward. If there are no essential qualities to carry up and absorb, (the original spirit-germ having failed to germinate, and only selfishness, with its hydra-head of lust, hatred, avarice, jealousy, covetousness and worldly pride, cumbering the ground), then the germ or barren soul will be rescued from its degradation as the center of that low spiritual consciousness—it's eternal death; but the falsities which, like fungi, had gathered around it, will be the spiritual fertilizer for its germination in another evolutionary course. The rescue will be by re-absorbing it in the electrical conditions of its emanation, and although universally diffused therein, it will continue to be a self-conscious spiritual entity, for it came as a thought of the Divine, and in the course of the eternal cycles it must fulfill its destiny of immortality—will be again projected from the Focal Center of its electrical field for unfoldment in matter. (This paragraph eternally explains the parable of the talents, as given in the twenty-fifth chapter of Matthew).

The New Dispensation comes to harmonize all truths, and the dogmatisms of science must disappear before its advance as well as the dogmatisms of religion. It will be the Absolute Science in all directions. Dogmatic science declares the ultimate indivisibility of the atom, and subjects the atmospheric envelope of the earth to the same planetary laws of attraction and repulsion that it does the solid portions; accords to it the same material properties and principles. This it must do to make the gravitation theory consistent. Then if the atom is ultimately indivisible, must not the atoms attenuate themselves out to the solar center? And if so, where is the blank space, the "empty ether," for the earth, including its atmosphere, to revolve in? The truth is that the demarcation line of scientific cognition between the exterior limit of the earth's atmosphere and the regions beyond is the lower boundary line of a higher, and the higher boundary line of a lower, spiritual consciousness; and the life that is in the lower is no authority whatever in regard to the life-conditions of the upper.

New Dispensation scientists—to whom alone this Key to the Universal Mysteries is available—will take these truths into reverent consideration at the threshold of a higher stand of investigation—coming to the task in humbleness of mind and all-lovingness of soul—and their discoveries and developments along this line will make clear what is now dark, and reveal Electricity as the Smiling Face of God. Invoked in a spirit of devotion to humanity it will prove the magician to call into existence, for the common good, wonders and blessings transcending what the most extravagant dreams of the ancient alchemists would have been in realization. The infinite transmutations possible by means of electrical action are ever exactly adapted to the state of spiritual consciousness it represents—it creatively responds to the requirements of the soul conditions that are in dominion, without the misplacement of a single atom. Who would enjoy heaven must have a heavenly soul. As well expect the bird to inhabit the water, or the fish the air, as for angels to live outside of angelic environments, or beings below angelhood to live within them. The consciousness rises as the sympathies extend, and thus the Spirit of Fraternity brings its own rewards. The era of Universal Peace will be the era of Universal Happiness. Before its approach oppressors will pass away. All necessary labor will be pleasurable and spiritualizing. Thought exchange will largely take the place of the postal service; the footman's path-ways will lead over the unyielding waters; voyagers will meet and salute each other in mid-air; fields will be ploughed as single furrows are now turned; venomous reptiles and insects and noxious plants will cease to be, from lack of sustaining elements; ferocious animals will become docile or extinct; the cyclone will no more ravage the landscapes, the volcano no more belch forth its fiery torments, the earthquake no more destroy and appall; the physician will be clothed with a magnetizing power that will subdue pain while it imparts the vitalizing fluid that will build up anew; and the people's Spiritual Teachers will come when called as Moses and Elias appeared on the Mount. Even now, with tremblings of fear, or thrillings of joy, the New Consciousness is stealing over the souls of the inhabitants of earth. Yet a little while, and neighbor will ask neighbor, countryman will ask countryman, and nation will ask nation, "IS NOT THIS THE CHRIST?"

The stalk had fulfilled its mission, when the bigots cut it off, supposing they were killing the vital principle; but the flower scattered its seeds, and now the Christ-Spirit of Peace is springing up all over the earth.

### "THE LOVE OF MONEY IS THE ROOT OF ALL EVIL."

"SHOULD I not succeed in getting a large sum from Congress I shall believe that the spirit world is a great humbug, for it has caused me to spend a large sum; and unless you are sustained financially you will have to come to the same conclusion."

The above is quoted from a letter addressed to us by one almost, if not quite, an octogenarian; one who has been a Spiritualist, in the popular acceptance of the word, over thirty years; and who, most of this time, has been engaged in what he believed to be a work of philanthropy. His words may be profitably studied by all who imagine money can be primarily used to do spiritual work, or that material bounties are the most valuable compensation for spiritual work, even in this present life.

To save our venerable friend from further disappointment, and all others whose hope of material success rests on the same basis, we will say to him, and to them, that no earth-bound spirits ever did advise mortals how to acquire material wealth; and earth-bound spirits as having no fore-sight as to results, only as they may see through the eyes of the mortals in whose murky atmosphere they "live, move, and have their being." But the latter class are not in justice, to be censured, but compassionate rather, for disappointments suffered from mortals holding worldly intercourse with them, or in the spirit spheres in connection with it, can ever be execrable.

The elements of death and decay in all things, places and existences, can be overcome and conquered by the elements of IMMORTALITY; the latter are subject to DEVELOPMENT and GROWTH; and every HUMAN BEING, and every SPIRIT, must CULTIVATE and UNFOLD THEM, before he can be free from the ELEMENTS OF DEATH and CORRUPTION, in ANY STATE OF EXISTENCE; and NO ONE anywhere on the broad face of our globe, or in the spirit spheres in connection with it, can ever be execrable.

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# THE UNIVERSAL REPUBLIC.

PRESENT PUBLICATION. PORTLAND, OREGON.

FRATERNITY WITHOUT FREEDOM AS A HOPE IS WORTH MORE THAN FREEDOM WITHOUT FRATERNITY AS A FACT.

ISSUED MONTHLY AT ONE DOLLAR A YEAR.

VOL. I.

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NO. IV.

## THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is capable of being a Freeman.  
EDITED AND PUBLISHED BY H. N. MAGUIRE AND LUCY A. MALLORY.

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(Written expressly for THE UNIVERSAL REPUBLIC.)

THE MILLS OF DOVER.

EVA A. H. BARNE.

**H**OM bare and dismal atic,  
A mockery of home,  
Mid smoke that hides forever  
The light of heaven's dome.  
Pass on, in dreary routine,  
Mid clatter, clang and whir,  
The hands of the Mills of Dover,  
Whose pulse no thought can stir.

I see their sullen faces.  
I feel their helpless hearts,  
As father, mother, children,  
The dreary phalanx parts:  
Year out, year in, forever,  
These lives are gauded on—  
A pause means sure starvation,  
A chance one shroud to don.

No time for thought or feeling,  
Automats they grow;  
The children's poor drawn faces  
Are full of nameless woes:  
Their souls are starving, starvins,  
Their bodies never know  
The sunlight's gladness kles,  
The health that pure winds blow;

Thus cramped, deformed ever,  
They sink beneath the weight  
Of strong and mighty systems  
That fatten on their fate.

The hand of the Mills of Dover  
Is full of giant paws  
For buying more machinery,  
For working with less hands:  
Mark business prosper—  
His business you know—

The profits, in his greediness,  
He seems one half too slow:  
And not one thought is given  
To those who can not think,  
Because of the burden on them,  
Beneath whose load they sink.

Lo! pass before my vision  
The hands that lift the world,  
Defrauded, weak, and helpless,  
Toward helpless chas' hurled:  
While wealth by them crested  
Passes with ceaseless flow  
Into the gaping coffers  
The hand has made to grow.

The work of the hands is hopeless,  
The work of the hand a blight  
That saps each joy most human,  
And leaves but Error's night.  
Lo! now the HEART OF THE WORLD  
The work of all must blend  
In one grand blessed Trio.  
Unto One Perfect End.

ATTENTION, WOMEN OF AMERICA!

JOHN RUSKIN, in a lecture on War, directed these words, to his lady hearers: "I, for one, would fain join in the cadence of hammer-strokes that should beat swords into ploughshares; and that this can not be done is not the fault of us men. It is your fault, wholly yours. Only by your command, or by your permission, can any contest take place among us. The real, final, reason for all the poverty, misery, and rage of battle throughout Europe, is simply that you women, however good, however religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature outside of your own immediate circle. Now I just tell you this, if the usual course of war, instead of unroofing peasants' houses, and ravaging peasants' fields, merely broke the chin upon your own drawing-room tables, no war in civilized countries would last a month."

Sisters! awake and to the rescue! Pour the oil of your Quippotent Love upon the troubled waters of a warring world! The English philosopher is right. Peace will come, it must come, at your bidding. Let not the call from France, published in this issue of THE UNIVERSAL REPUBLIC, fall upon deaf ears. Let the response to it from the women of America, regardless of rank and creed, be earnest and loud—so earnest, so loud, that all the world may feel and know that God in this New Era speaks through the soul of woman.

WOMAN'S LEAGUE FOR UNIVERSAL PEACE  
AND THE UNION OF ALL NATIONS.

APPEAL TO WOMEN OF ALL NATIONS FOR COUNTRY  
LIBERTY AND HUMANITY!

LUCY A. MALLORY—Dear Madam:

I am trying to form an International League of Women to Promote Peace and Establish a Union of the Nations, aiming especially to awaken women of all classes to a sense of their responsibility in the adjustment of social questions.

We shall be most happy if you will publish our appeal in THE UNIVERSAL REPUBLIC. We hope Women who are at the head of the Reformatory Movements in the United States will help us.

With kind regards in the same social faith, I am, dear Madam,

Yours Truly, EMILIE DE MORBIER.

THE APPEAL.

WOMEN OF FRANCE AND OF THE WORLD:—

AN ITALIAN PATRIOT, who loves France, has come to warn us of the danger of war that menaces us, and he is making efforts to draw closer together among all peoples the bonds of amity.

He has appealed to our enlightened patriotism, which does not exclude love for humanity at large.

His appeal has met with response. A body of men in Paris, without distinction of party, have united to try and prevent this war, which would place in jeopardy liberty, material and moral progress, and all the better hopes of humanity. Who can prophesy the outcome should it take place?

In the face of such a terrible crisis, are you going to remain silent, Women of the world?

The appeal that we have mentioned was addressed especially to the peoples of the Latin race.

There can not exist any differences of race in the hearts of Mothers!

Let all mothers of the world who realize that war would be the moral as well as material ruin of their families, (because it overturns all ideas of justice and humanity by exalting fanaticism to the level of virtue, because it develops the most violent and brutal instincts of the lower nature, at the sacrifice of all lofty and noble ambitions and aspirations), who would prefer to see their sons progressive and peaceful citizens instead of blood-thirsty soldiers, unite with us in the holy and sublime cause of Universal Peace and Human Unity.

All you, including those unmarried, who fulfil your womanly mission in the human family by inspiring men with love of all that is great and good and elevating, will respond to our appeal. You will say: We will no longer allow the Demon of War to devastate the earth, and we will aid with all the forces of our souls those who are praying and working for disarmament and Universal Peace.

Do not fail in replying to this appeal, to bind yourself to this the holiest cause of heaven and earth, in one way or another.

We only ask your adhesion to this one idea: To work for Uni-

versal Peace and the Unity of Humanity. It is unimportant what label people wear who join this all-important movement, provided all desire to work for the same end.

All social and political ideas are in state of agitation to-day. From whence come the menaces of war?

Who are preparing to spill blood and revel in human butcheries? The Governments who call themselves guardians of society.

From whence come the opposite appeals, now sounding all over the world: PEACE! PEACE! UNIVERSAL UNION? From the very peoples, in all countries, who have been falsely represented as disturbers of the peace.

Your bounden duty, then, Women of all Peoples, outside of all other interests and political parties, is to put the weight of your united influence on the side where Justice, Peace, and Love of Humanity are to be found.

MME. EMILIE DE MORBIER, (founder of the League),

MARIA MARTIN, (Editor *Citoyenne*),

COURTES BATOWSKA,

HORTENSE WILD,

MILE DE BROEN,

ISABELLE BOGEL,

BERTHA FORMSTOCHER,

EUGENE PONTONE-PIERRE,

MARIA DERAMER, (President of the Woman's Rights Society),

MDE. DAVID, (Vice-President of the Woman's Rights Society),

MDE. GERSE-KRAUT, (Vice-President of the same Society, and Vice-President of the International Society for Universal Peace Promotion),

MDE. THERESE DERAISMES, (Treasurer of the Woman's Rights Society),

MDE. MARCIAL.

All who desire to join in the object of this peaceful appeal should send in their names to *La Citoyenne*, 107, Rue du Mont-Cenis, Paris, France, or to THE UNIVERSAL REPUBLIC.

atom for the transmission to it of higher intelligence. All approach the Infinite Perfection by degrees. The lowest intelligence can only learn of knowledge a step higher than its own through an intelligence a remove above it. Every atom in the universe is being taught. Grave, indeed, is your responsibility, O man!

All growth in religion, art, science, and literature, is due to the same cause as the growth of the mineral, the soil, the vegetable, and the man—aggregation and combination of intelligences, visible or invisible.

The difference between an invention in germinal form and the same invention perfected is the difference between the work of one brain and the work of a hundred brains. The mind alone can do but little; but in union with others all things can be attained.

In the workings of this law—manifests all around us—we can see the solution of the mightiest problems; for it gives the key not alone to the methods of growth and development of all things in the universe, but also unlocks the mystery of the government of the universe, and the manner in which we live, move, and have our being in the Infinite Intelligence of All.

Can there be in the universal realms an independent intelligence. Every intelligence, of whatever extent, or however minute, is composed of a congeries of intelligences.

The combination of a number of intelligences to do a certain work, or to attain to the accomplishment of a definite result, in any direction, constitute a United Power; and the head of this United Power is its God; he directs the movements of those under his control, and uses the various elements in his charge, to maintain and increase the power of the combined intelligences, and who, while under his control, live, move, and have their being in his intelligence.

Thus Gods are created of every description and character—the Money God, the Monopolist God, the Sectarian God, etc.; but Lesser Gods, like lesser intelligences, live in, and are subject to, Greater Gods—just as the city government lives in, and is subject to, the State Government; and the State Government lives in, and is subject to, the National Government.

There is, however, only ONE GOD that is ETERNAL, and that GOD—composed of an endless aggregation of Intelligences developed to Perfect Wisdom and Love—is the ONLY ABIDING ONE. All the Gods below Him are subject to transformation of the combination of intelligences that compose them, for they are but shadowy illustrations of creative force, but have no real power, for Perfect Wisdom and Love alone wield the true Creative Power—the Power that gives an endless life of never-ceasing happiness.

The development of the highest faculty of Intelligence in man is the unfoldment of the Highest Faculty of the Infinite Intelligence, and consequently the unfoldment of His Highest Powers. The HIGHEST FACULTY of the brain is its Central Sun, endowed with the Ark of Celestial Love and Wisdom. Through its development the human intelligence can rise to the altitude of, and become ONE WITH, the Highest Intelligences in the universe, and be delegated by them to wield their Utter Powers in any direction within the radius controlled by their United Power of Intelligence. This constitutes a Messiah.

If the atom is intelligent, and has a brain through which intelligence can be transmitted, suns and planets must be immeasurably more intelligent, and possess instruments, or brains, perfect in proportion to the degree of their development. Besides "in HIM we live, move, and have our being."

But I will quote a few authorities, to show that the belief that planets and suns were living Gods and Goddesses was a strong tenet of ancient religions; although they do not furnish the evidences of this truth which have been left for this Higher Age of Advancing Light and Wisdom to disclose:

Professor Max Muller, in "Origin and Growth of Religions," says: "The Vedic Hymns treat of the Sun as a creator, preserver, ruler and rewarder of the world—in fact, reverence him as a Divine or Supreme Being. The Vedic Poets spoke of the Sun as standing on a chariot, as clad in golden armor, and spreading out his arms."

In "The Religion of Egypt," by Renouf, we read, on page 96: "Throughout the whole range of Egyptian literature no facts appear to be more certainly proved" than these: "1. that the doctrine of ONE GOD and that of many Gods was taught by the same men; (2) that no inconsistency between the two was thought of." On page 126 we read: "The Gods of Egypt were not ghosts of ancestors, or other dead men, or representatives of abstract principles, as ascetic and modern philosophers have supposed, nor were they impure spirits or foul demons, as an uncritical, though not unnatural, interpretation of their scriptures, led the early Christian missionaries to imagine. The Gods of the Egyptians, as well as those of the Indian, Greek and Teutonic mythologies, were the 'powers' of nature, the Strong Ones' whose might was seen and felt to be irresistible, yet constant, unchanging and orderly in its operations, as to leave no doubt as to the presence of an Ever-Living and Active Intelligence."

Albert Reville, D. D., in "Natural Religions of Mexico and Peru," says: "At Guatemala, amongst their neighbors the Itzans, not far from Vera Paz, he was represented as a round human head encircled by diverging rays, and a great open mouth, putting out his tongue, which means that he lives and speaks; for in the American hieroglyphics, a protruded tongue, or a tongue placed by the side of any object, is the emblem of life."

The Aryan theology treats largely of the creation and nature of Gods.

The Assyrian Genesis—which strongly resembles the Egyptian and Persian, and those of the widely-scattered Turanians of Northern Asia—treats of the creation of Gods. This Genesis was recovered by the late George Smith from clay tablets found in the ruined palace of Asurbanipal.

The worship of the images of men and women, as representing Gods and Goddesses, has been almost universal in past history; but this has been considered mere idol worship, and has not been looked upon as worship of something that represented real God-Men and Goddess-Women, which, probably, in many cases it was.

And coming down to more modern times, we have the Christian denominations believing in a Personal God. That grandly-inspired genius, Emanuel Swedenborg, also gives evidence that the Lord is a "Grand Man."

These quotations from various sources, widely diffused, are not quoted with the expectation of convincing anyone of the truth of my statement: that planets and suns are alive. This age of skepticism requires scientific proofs of all truths brought forward.

A receipt of the ancient sages was, "Know thyself and thou knowest the universe;" and "Man is a microcosm of the macrocosm" is an expression employed frequently.

Man contains within himself—within his PHYSICAL being—that which will solve the mystery of the universe.

Man is a Seed of Intelligence, contained within a physical instrument, a BRAIN—in material existence; his body is but a lower repetition of his brain—the upper part of the body to below the heart is an enlarged repetition of the cerebrum or higher brain; and the lower part of the body from below the heart to the soles of the feet is a repetition of the cerebellum, or lower brain, as Professor Joseph Rhodes Buchanan has demonstrated in his "Science of Sarcopeny."

The body below the brain is only a combination of roots—feeders and assimilators to nourish the growing Tree of Intelligence in the physical form. (The lower man) has grown downward from the Seed of Intelligence, like the roots of a tree. The Higher Man is now going to develop upward into the Light of Love and Wisdom, and unfold into the Perfect Man, who shall wield the TRUE CREATIVE ESSENCE.

The external man is the highest perfected material instrument for transmission of Intelligence in this world. No form of intelligence inhabits, and learns from, a lower form of intelligence than itself; but we find the reverse is the case.

Man inhabits, and obtains his knowledge from, the earth, and, therefore, the earth must be a vaster intelligence than man. The earth contains the combined intelligences of all its inhabitants; and, as I have already said, there can be no independent intelligence—the earth is a stupendous mass of intelligence. The sun shines upon it as a unit.

We know of nothing that moves, that is the work of the Infinite Creative Intelligence, but is endowed with intelligence. The animal that moves along with its world of living parasites, is intelligent. And shall a body that moves and contains the highest forms of intelligence the senses can cognize, be only a mass of matter? Science says that no part of the earth is inactive. Now the earth travels around the sun, and every part of its surface is in motion. We find the same states of intelligent activity in man. There can be no intelligence, or thought, or consciousness, in the material form, outside of a brain. The earth contains intelligence, thought, or consciousness, otherwise it could not move the various parts of its body, and travel; and therefore it has a brain.

We live, move, and have our being in the Brain of a Planetary God.

The law of correspondences will prove this to be true—that the Earth-Brain, or Mind, is a counterpart, upon an enormous scale, of the material mind of man.

The life, well-being, and action of the Earth-Brain is sustained by the transmission and exchange of thought, from living beings to living beings, and from living beings to so-called, inanimate natures, and vice versa—in fact the Earth-Brain is active and teeming with thoughts; and so is the human brain, and each alike is dependent upon that activity for its life.

Man's active brain-atoms must first combine in his brain the combination he desires to create in the Earth-Brain. The atoms of his intelligence work in his mind the same as he works in the Earth-Brain he inhabits. If his brain-atoms are inactive in him they pro-

duce no mental forms of use and beauty in his brain; neither can the Earth-Brain produce forms of use and beauty if its highest intelligent brain-atoms—men and women—are inactive. In short, men and women act out and create in the Earth-Brain exactly the same things that they first act out and create in their own brains.

Ferocious animals answer to the activity of the lower brain-atoms of the faculties of passion and appetite; they produce no forms of use, and live by devolving higher and more necessary forms than their own.

Man boasts of his discoveries as if they had not existed before he perceived them. Every invention that exists in the Earth-Brain has its active counterpart, and in far greater perfection, in some material instrument in the human brain; and unnumbeared inventions are in existence in the latter that man has not yet perceived, and therefore has not been able to disclose.

Whatever one perceives in his brain or intelligence or imagination really exists; no intelligence, in the boundless universe, can perceive that which does not exist.

Man's telegraphs, telephones, phonographs, etc., etc., are simply a few crude imitations of living instruments, that are in operation in a higher state of development in his own brain, and in a condition of more or less perfection, according to the intellectual development



# THE WORLD'S ADVANCE-THOUGHT.

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VOL. III.

## THE WORLD'S ADVANCE-THOUGHT

The Good and the True do not Perish: the Wisdom of the Ages we Inherit  
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BY E. M. W.

In the "Golden Age" of the primitive childhood of the race, while the virgin gold of affection and innocence still retained its lustre, spirit communions were of a heavenly and even a divine character. "The Lord God walked in the garden at the cool of the day," and the Adamic counterpart man, standing in the primal unity, could see Him as a man, could hear His voice as a man's voice, and talk with Him face to face.

But the world has lost the heaven that lay around it in its infancy; nor has it gained the greater heaven that shall embosom it in its maturity. Those halcyon days were not destined to last; this blue of heaven gathered blackness; evil began with the separation of counterparts, and the bright angel fled the ungodly clime. Yet however low man may have fallen from the gift of innocence as enjoyed by his Celestial Ancestors in the Saturnian Age of God, this commerce with the world invisible must always have existed in some shape or other; the only difference being that at some periods, notably so in the early Hebrew epoch, it has been more rigorously watched over than at others. Thus, to come at once to our own era, if during the midnight hours of this New Day, spirit-communion was all but suspended, it was because the spirits who would have ruled at such a time would have preponderated on the side of evil. For the same reason, too, if at the present hour of daybreak we see these prohibitions relaxed, it is because the scales have turned in favor of higher Spiritism.

This resumption of free trade is, as every one may see, a cheering sign of the times; and though of course this newly inaugurated traffic has all the rough, jolting confusion of a half-organized trade, the friends of progress may satisfy themselves that in the nature of things, like the chick in the shell, it cannot but assume shape and extension as it proceeds. The error of the primitive man who harbored his innocence and counterpart state for civilization, and the "knowledge of good and evil," will be repaired by those of his descendants who, through struggle and agony, have liberated God's evolutionary force in man from structural suspense, and have opened the door for the race to enter once more into bi-sexual humanity. For oneness, two-in-oneness; each to its own.

Even in the present inchoate phase of spirit communion, as an engine of conversion, it has turned over the dense sub-soils of society, bringing the Atheist and the Materialist out of their graves into the broad light of day; and if, like a goodly steed, its head is kept straight, and never permitted to swerve from the post, ropes, and stakes laid down for its course by the highest Reason of the race, it will carry its rider like the wind, distancing all those who are too straight-laced, inane or indolent to adopt it. In this sense the Science of Spirit, so far from offering any violence to revelation, is a powerful lens or microscope which, held over its texts, will bring out a volume, a detail, and a finish, which no naked eye of man will ever detect.

Among the many anomalies ever cropping up in the Babel of the professedly religious world, there is no one which more freshly excites our wonder than the rejection, or more than this, the virulent opposition, to Spiritualism on the part of the quaint, prim, and highly respectable sect professing the doctrines of the Arch-Chairvayant Swedenborg. It was this High Priest who, in these latter days, brought down the facts and fires of spirit intercourse to earth; upon whom then, if not upon his Levites, should devolve the mission of trimming, feeding, and refining these sacred flames? To whom, if not to a party not only professedly Christian, but according to trend in advance and discredited from the old church, could it belong, if they saw those heavenly gifts reappearing, and struggling to reach the high pedestal which they occupied not only in the Apostles' times, but in those of the Adam-man—to raise again, Nehemiah-like, those grand walls, giving them their true Christian elevation and symmetry? Instead of this, *proh pudor!* they are found running away from them, and, foremost among an outer world, pointing with glee and derision at that bulging from the perpendicular which could not but arise when these labors were left to other than Christian builders. They have thus driven forth their old master to take refuge in the house of the stranger. "Mine old familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

That in our eyes has always appeared to be a very questionable wisdom which looks at the sun only to detect its spots. Negative, suspicious, and prejudiced minds which are ever disbelieving, carpiling, and rejecting every new thing that surges up before them, are only quarreling with their own bread and butter, and they deserve to be as lean as they show themselves to be. We fear that the gall of jealousy and envy—those poor feelings that grow at any honor put upon another, and "will not go in to the dancing"—have often as much to do with such criticisms as an honest love and quest of truth. We know nothing of this old Swedish Seer, as an honest, self-recommending servant of God, if he—any less than the Apostle—would deny to others the right of "building on his foundation;" more than this, if he would not be the first to wish to see corrected some of those things in which he was not right. What can be more galling to him than to hear it said—as it often is—that "all he wrote must be true!" Save me from my friends.

Removed from fountains where many drink,  
Each hand must dig or life will sink—  
In voiceless deserts each brain must think:  
The effort will conquer success.

And greenness come where before 'twas gray.  
While wells of water and thought some day,

Refresh the thirsty who pass that way  
With draughts that flow only to bles-

\* A dwarfed cactus found in Nevada that is crowned with a delicate pink blossom.

## INSPIRATION THE KEY TO INSPIRATION.

INSPIRATION is required to interpret inspiration, and continuing inspiration is necessary to carry past inspiration on into living faith. Allowing the inspiration of one age to crystallize into a definite belief is like being guided by a dial with but one time-mark, and it to the rear of the advancing light. Swedenborg received truth according to his own law of correspondences, by analogue and symbol; and they who receive the letter of his revelations without having the understanding opened to their spirit are as dead to the truths transmitted through his soul as are those letter-worshippers he came to unbind. He never taught an absolute truth that the Infinite God or organic manifestation of Deity is subject to qualifying lines and bounds. Life Completeness or Whole Life is a sphere; and, rightly understood, Swedenborg's "Divine Man" idea is not inconsistent with this truth. Emanuel Swedenborg is of the Heaven-and-Earth Unity that is now growing up to bring Divine Truth into human life realization, to illuminate this world with Universal-Celestrialism; and in that light it is most clear that what he represents as spirit life or existence local to various parts of an animal-matter configuration are but relations of quality to the first or supreme degree. Space, place, and form, are not involved in the correct understanding: these are only assumed as a necessity of comprehension to the matter-locked mind—which, taking the human body as the highest formal expression of intelligence, recognizes in its structural plan superior and inferior parts, ranging from the centers of reason and sensibility down to the lowest functional offices. For those who cannot hold in thought the idea of existence or being transcendentally through and over corporeal limitations the figure is necessary to impressing the truth that from the soul-center, where all is held in essence, the spirit-forces radiate out uniformly until the measure of the individual sphere is filled. Only when the view is taken away from the Center—among conditions that are partial, broken, fragmentary—is the God-Form reflected upon, the finite mind with irregularities of outline and conflicts in spiritual temper. Man's structure, like the structures of all expressions of life around him, is adapted to environment; and environment being temporary, his physical structure cannot symbolize eternal truth in its fullness—it is but the earth-measurement thereof. Worlds of matter, which are the shadow-forms of spiritual spheres, present themselves to us in their entirety orbicularly; but exploring them in detail, without regard to the relationship of parts to the whole, discloses inharmonious proportions everywhere. As the solar center uniformly diffuses its light throughout its field of radiation, thus defining a sphere of energy, so the Divine Essences, in effluent and reflex tides, involving and evolving at all points, constitute the eternal rounds of Creative Energy. The Divine Essences are everywhere, the soul makes its own heaven and fixes its relation to the Universal Center according to its aspiration for and attraction of good, as the sun-glass attracts and focalizes light and fire from the sun. Why should we travel for light to distant parts when we are spiritually constituted to be "clothed with the sun" at will? Or what different and distant parts can there be to the whole-life experience that embraces all?

Still we hear of the "incomprehensibility" of THE WORLD'S ADVANCE-THOUGHT. When it is said through a medium, for publication in a journal specially devoted to external evidences, that a departed soul will continue to draw elements from the body it has vacated until the dissolution of that body is complete, do you comprehend this? You comprehend what has been said of an alleged truth; but the truth itself, if truth is indeed the predicate of the saying, you comprehend no more than you did before; and that what of spiritual truth is intermediately transmitted through a mortal medium on induction or special solicitation is more or less alloyed with the prejudice or private opinion of both medium and investigator. It is well established. As the gift is, so each works; and the task allotted us is not the lightest, be the responsibility of others ever so great. It is the mission of this journal—of it, and no person in particular—to resurrect the human consciousness from the false exterior life to the true interior life—the life of truth self-consciously realized.

Since the first issue of THE WORLD'S ADVANCE-THOUGHT, three years ago, the march of events have confirmed what it then stated to be its mission. The confirmation of events will grow stronger, until the grand culmination shall have been reached with an evidence that will startle the world of moral thought and scientific investigation as it was never startled before. Again we say, those who have not consecutively read and studied the issues of THE WORLD'S ADVANCE-THOUGHT had better secure back numbers while they can.

To the Editors of THE WORLD'S ADVANCE-THOUGHT:  
The various phases of mediumship lead up to one wherein the *life itself* constitutes the phenomena offered for man's consideration. Such a psychic "bears the sins of the world on his own shoulders," until, through the discipline of suffering, he realizes that he is one with God in verity and truth, one with the Spirit; (or as much of it as is organized for his development and constant control), and that henceforth it must be the Father's will that leads him in all things, and not his own. At this point of growth in a spiritual cause (its phenomena, mediums, unpopular, and development from among the lowly, like the conditions that preceded the dawn of Christianity) it would seem natural that there should be one in readiness who could and would explain that Central Character or Master Medium upon whom the Christian world has thought so long, and regarding whom it is still in such perplexing doubt. What is the Spiritual Cause today but a flock without a shepherd? and what would any ordinary man be to lead it, compared with a "Man of God," acting entirely under the conscious guidance of the invisible or spirit world! Spiritualists, generally speaking, have left the church, its set forms of belief and its restraining power, to think for themselves, and in so thinking to become individualized sufficiently to be inharmonious one with another. It needs something more than the ordinary phenomena and lectures to bring them into a concrete body—there must be one who is a *phenomenon in himself*, one whom their previous experiences have prepared them to recognize and accept as a leader out of the wilderness into the land of promise and usefulness beyond.

A study of Oahspe shows us that all persons who occupied the position of a Messiah, or special moral teacher, in any of the world's great religious movements, were of necessity spiritually unfolded until through crucifixion of the flesh, and other means of discipline and growth, they would hear the Father's voice in their own souls. Jehovah spoke to them audibly—spirit communed with them without the intervention of a medium. So they were "one with God," even as Jesus himself claimed. That all were just alike we cannot say, but this much is reasonable to claim, that each one fitted into the time and race for which he was raised up, or "born of the Holy Ghost," to use a term misunderstood by the Church; for there is only one real way of bearing children, though conditions may differ as to physical, moral and spiritual development—the higher the conditions the higher the result.

Wives all the atom-intelligences of our inner being are angels we

will be immortal, and our offspring will be angels. Now the children born into the world are physical or composite embodiments of spirit intelligences predominant in our material natures at the time of their conception, and these spirit will rule, for weal or woe, the future life of the offspring. "The sons of the fathers (and mothers) shall be visited upon the children unto the third and fourth generation."

When many call for a leader, one is needed; and when a leader has really been needed, a leader has never failed to come.

PORTLAND, OREGON, APRIL, 1889.

NO. XI.

## LOST AND FOUND ON THE DESERT.

STRETCHED out before us was a vast desert expanse, save spots here and there where a very few green sprouts were just beginning to creep out from the dark earth to be kissed by the vivifying sunlight and drink in the invigorating dews of heaven. Of multitudes of weary pilgrims around one of these spots, all seeking resting-places, one mated pair discovered the tiny bursting germs, and would wander no more. They set about curtaining off the promised-spot from the view of their fellow-pilgrims. Only thinking of shutting themselves out from those who were, in their relation to that one point, moving on in advance or coming up in the rear, they stretched screens in front and behind, but left themselves exposed from the sides and above. Then, in their fancied security of exclusion, they caused proclamation to be made to the outside world, "When the harvest is ready we will call you; watch and wait for us." When at last they thought their right, by priority of claim and long-maintained exclusive possession, was firmly established, they withdrew the curtains to receive the homage of a worshipful world, when, behold! they saw that they had been shuttling themselves in, instead of shutting others out; the world had been moving right on, and they alone had stayed moving; their self-bound Eden now presented itself, by contrast with the surroundings, as a sterile waste in a landscape of living bloom—their screens had shut out the blessed sunlight, so the little sprouts they had discovered on the desert could not grow. To brandish high our light in a spirit of self-glory, or to "hide it under a bushel!" a spirit of exclusiveness, is in either case unspiritual and soul-dwarfing.

## THE ANGELS' WARNING.

WE seek for precious stones and gold, and long nights pass in racking thoughts how best you may obtain the shadow-symbols of gem-sparkling Wisdom and sun-glowing Love Divine. Ye have no use for jewels of the heart—the diamonds of the Perfect Soul!

Away with your gauds! away with your pride! The agony of countless thousands cries to heaven for aid and sympathy, while ye, with sated senses, see not the end toward which ye are blindly driving!

Up with your sleeves and go down into the very dregs of society to redeem the wayward and the fallen. O, blinded humanity, your trust and faith are built upon the sand, and by-and-by, when the lightning of the Celestial strikes your temples made with hands your idols will crumble into nothingness, and the inner consciousness will alone remain to bear witness to your fruitless, wasted, and misspent lives.

## KING SOLOMON.

*BY ALONZO.*

HUMAN in his body is like Noah's ark. In him are all beasts and birds and creeping things. In him are also the sea and the dry land. In him in the morning the birds of the night fly to their perches, and the beasts of prey lie down in their lairs. In the evening the toiling millions lie down to rest in his bones.

The house of many mansions is the body of a man; the spirits of the dead have their habitations therein, and the races of the future lie dormant in his undeveloped structures.

Take a hollow globe of darkened glass! there may be light inside, and light outside; but neither can penetrate or blend. The glass itself is darkness; and such is the undeveloped mind of man, and such the earth we live on. The ultimate atom is a hollow cell, transparent or opaque. Sun, moon and planets are hollow cells; the sun is transparent, and the light from within shines through. The earth is opaque, and the light from within is suppressed. Such also is the mind of the natural man, living by reflected and distracting light. The etherial space supposed to be void is alive. It is living consciousness intelligence; it holds the worlds in its grasp. It is attraction, and it is repulsion. There can be no collision of worlds haphazard in this solution; for it is elastic and alive. If suns should strike together they would rebound as rubber balls. But they can't collide; they rebound before they collide, as the atoms of a gas, or a cloud and coalesce.

The atoms in a piece of iron or air-bubbles shoot through one another as suns and stars through space, held in the elastic ligatures of Living Law. Law is elastic; consciousness and conscience are elastic; time and space are elastic. A billion miles may shrink into an inch, or out of sight altogether; a billion years may expand into a moment, and a minute is an eternity to the microcosmical ephemera whose generations rise and sink within its compass. Time and space are illusions of the consciousness; there is no time or space only as the consciousness is limited thereby. Nations rise and fall; suns and systems spring into being, run their courses, and disappear in the atomic universes that circulate through the body of a man. Yet all these things are vanity, for we know not yet what man is in reality, or what life is in truth.

As the universe is reflected in the interior of the eye, so the macrocosm is reflected in the microcosm, and thus the world appears to us as we are ourselves. If thy eye be single, thy whole body is full of light; but if thy eye be impure, thy whole body is full of darkness. Look well for the inner light of the soul, for that is thyself, thy true self; having found this, thou hast found the only treasure that is thine own, and in it thou findest all things.

Seek thy heaven in littleness as well as in greatness, in humility as much as nobility, for heaven and hell are condensed in the microcosm, and their energies are sublimated there. The tree that grows highest roots deepest in the earth, and the greatest soul goes down the furthest in the depths of human suffering.

## GENERATION OF THOUGHT-FORCES.

Yester day, at the First Spiritual Temple, Mrs. H. S. Lake gave an address of a metaphysical character, upon the generation of thought-forces. She said the topic is one which may be somewhat difficult to elucidate, inasmuch as but little attention has, as yet, been given to the philosophy of thought, most persons supposing, if they think at all upon the subject, that thought is generated wholly by the effect of outward environment upon the physical senses, when the spiritual fact is that there is a vast realm of the soul, to which the faculty called intuition bears the same relation as do the five physical senses to the material world. Into this realm may the daring spiritual explorer penetrate, and draw therefrom vitalizing thought substance with which to repair bodies and revivify brains; the efficacy of these thought-forces on the outward plane, will be proportioned to the soul-power of him who generates these elements. To will to be, or to do, is essentially the projection of thought-forces to construct conditions, just as hands are used to change wood and stone and mortar into a substantial edifice. This will-power is the workman, and thought is the raw material out of which all things are made. Back of these appearances of bodies and buildings lies the unseen architect—yourself—thought-generator, and thought-regenerator.

Seeing how the world is deluged with crime and misery and war, you can realize how thought-forces are being used. It is scarcely to be wondered at that disease is in the world, and death triumphant, when the race has so long generated and fed upon the contemplation of decay and dissolution, as the fiat of an Almighty God, who would more readily co-operate with youth and health and life, if the race would set the thought-forces in this direction.

## RESULTS MARVELOUS.

Abraham P. Miller, who has contributed to American poetry some of its brightest thoughts, writes thus of Universal Soul-Communication: "This Universal Prayer Meeting is an organization extending to every country and people on the globe." On the 27th of each month thousands of people sit at the same hour and raise their thoughts and souls in prayer and desire for universal peace and the spiritual elevation of the race. No selfish aspirations or prayers are in place in this Communion. The results have been marvelous in visions, revelations, exhortations, etc., and it is believed the influence has already been very great in turning the hearts of rulers toward peace and preventing war, and that an organization has been formed through which angelic and divine influences can reach mankind and gradually flood the earth with spiritual light and power. THE ADVANCE-THOUGHT, as we have at various times intimated, is a unique and remarkable publication, and we again command it to all who wish to read a truly spiritual paper, without theism and the spirit of controversy. There are many journals devoted to Spiritualism and the outer manifestations and conflict; but here is one devoted to the interior and the development of the soul."

First ignore; then ridicule or persecute; then accept and glorify. You are following the old circle around, worldlings.

## PROGRESSION OF ADVANCE-THOUGHT IDEAS.

ADELAIDE JOHNSON, of Washington, D. C., has sent forth *A Flash of Light* in the form of a neatly printed pamphlet on the subject—"Harmony the Real Secret of Health, Beauty, Happiness, or Vegetarianism from Principle." It is spiritual and elevating in tone, and instructive in argumentation. The following quotations will strike the readers of the Companion-Papers as familiar reading:

"If I am asked how this Universal Intelligence performs its spiritual acts, being divided into so many parts, I would suggest that the most advanced of these parts as a center may swing the rest, just as the sun swings other worlds which are a part and parcel of the one system, or as among us a very strong mind may swing almost all the rest of humanity."

"Now what does the killing of any living thing do? It calls to action and predominance the baser emotions, the 'lion and the tiger'—frolicity, revenge, hate, anger, etc., being their extremes. You may argue that people do not think of such things. Certainly they do not stop and reason about them, else unnumbered cruelties of our civilization would cease. But does thoughtlessness excuse or relieve from the consequences of something which has become so habitual, so incorporated and incarnate, as no more to be observed or thought of? To resist the mute appeals of a dumb creature, all the gentler emotions must first be stilled; and no one can strike a blow without this battle with its subjugation and destruction within."

"I do not wish to be understood here as giving evil any power in and of itself. On the contrary I regard the idea of its personality, agency, power, so considered, as absurd. That it is a power as a result of mental causation I do not deny, but rather affirm. Evil is the absence of good, just as darkness is the absence of light; cold the absence of heat; disease the absence of health. It seems to follow that a little more study of light, and a little more study of health, would compass a better end than so much darkness and disease. One the appearance, the other the reality."

Sara A. Harris, of Berkeley, California, makes the key-thought of a *Golden Gate* article the statement that "all the forces known in nature are modes or differentiations of the one Primary Force"—that "as man comes into harmony with universal pulsation (the object of Whole-World Soul-Communication) he will find all power his to command."

*A WATCH-TOWER VOICE.*<

# THE WORLD'S ADVANCE-THOUGHT --- AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## THE WORLD'S ADVANCE-THOUGHT

The Good and the True do not Perish: the Wisdom of the Ages we Inherit.

EDITED AND PUBLISHED BY H. N. MAGUIRE AND LUCY A. MALLORY

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### DIVINE INFLOWINGS AND OUTFLOWINGS.

NATURE is a constitution of Universal Refining Operations. She is progressive and retrogressive in alternating order, with the balance of producing energy ever on the side of the advance movements, thus ever making headway despite seeming relapses and stand-stills.

The vital principle or soul-force of the crystal casts off, as it advances, what is useless or encumbering, or has become repugnant to its higher purposes of unfoldment, until, potentialized and glorified into greater possibilities, it gives form and tint to plant and flower.

The soul of the plant, having assimilated as abiding life-wealth all there is for it in the vegetable kingdom, then transmutes its energies into animal structure—thus becoming monarch of a more opulent and splendid empire.

There is nothing the human mind may cogitate upon more profitably than these creative processes, which are repeated all along the evolutionary line. Through leaf-fallings, off-castings of bark, exudations of gums and oils, and in still other ways, the plant relieves itself of superfluities and excrescences as it advances, these being the corposa of constituent atom-soul that have become absorbed in its own eternal soul-life, as it had absorbed the crystal life-essences before; and will in turn be absorbed by and subordinated to the ruling Life Principle in the animal kingdom.

By analgesics processes the soul of the instinct-animal organism outworks its destiny by casting aside hundreds of pounds of gross elements, to single pounds of finer elements that are retained and assimilated; and then it resubmits itself to the rational-man form.

Here the visible expressions or outward form-signs of progress cease; but the essential operations, invisible and intangible from the beginning, continue right on. Thoughts enter the mind as crude food enters the stomach; and thoughts that are of eternal truth are assimilated by the soul, just as the needed elements for purposes of bodily structure are assimilated from the crude food taken into the stomach: while thoughts that relate only to the animal wants and sensual propensities rise and decline in vitality and at last perish with them.

Unwholesome indulgences (using the term in the spiritual sense) and excesses of the animal passions, are "death dances"—they are imitations to the fiends of that which is intended for angelic environments. The essences of all experiences, represented by corresponding material conditions, are for uses and purposes in states of higher and purer enjoyments. Though love-linked to Archangels, the human soul is also akin to the lowest, wherefore a solemn responsibility attaches to every vibration of atoms it induces. Every atom within its radius of influence is there to subserve a purpose Divine, and Celestial joys will not be attained until, by wisely subordinating the lower impulses to the higher, all movements are in harmony with the Divine Will. Terrible is the penalty of allowing the essences of life—precious selected and stored as all worth saving out of painful years of lower-life assimilations, and the raw material in the Divine Plan for higher structural uses—to flow out and down through the foul channels of man-animal abominations! Lettered or unlettered, the wise will comprehend us; and our earnest prayers are given to the unwise, lettered or unlettered, for their conversion—their turning around in the right direction.

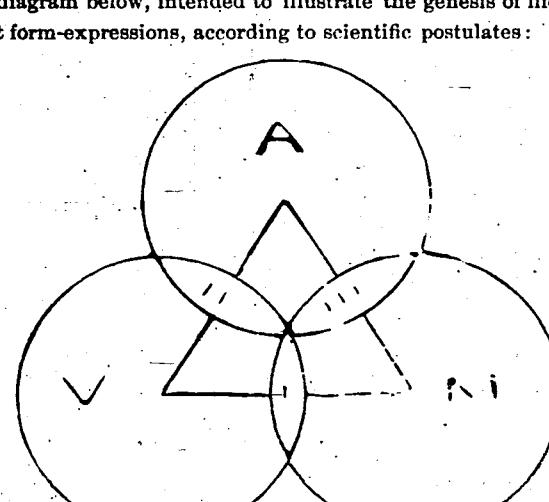
The notion that life at any point in these eternal processes, or its consciousness, is annihilated, comes from the negative or material side of being, where all is shadowy and misleading. The consciousness of the crystal is not lost by absorption in the plant—or of the plant by absorption in the instinct-animal—or of the instinct-animal by absorption in the rational-animal, or man—or of the human by absorption in the spiritual; but in each stage of advance the consciousness of the preceding experiences are simply held in abeyance to, or are suspended under the influence of, the dominating selfhood of such stage—that is, so far as it relates to such stage.

This is necessary to the soul's distinctive unfoldment in each particular stage. But every soul securely holds in essence all that has gone before, though consciousness thereof is dormant in the intermediate stages; and as each soul reaches its ultimate of unfoldment in the Celestial, all past experiences become the living subjects of its kingdom, obeying its will, and through it the will of the Infinite, to the end of highest realizations of happiness to constituents and units of constituents.

Thus, having served their uses in holding the ark of the soul's salvation together (individualizing it) while it is being carried up through the storms to the summit of Universal Love and Wisdom; the bonds of selfishness are severed, when the Divinely rescued and preserved inmates (the different states of consciousness, now harmoniously unified in will-imperial, while illuminated in all their diversities to the Supreme or Celestial Understanding) go forth to possess and extend their dominion with Divine sway over a New World.

What is the Highest Principle of causation or effectuation in these creative processes? Ponder that question well, for here, where night closes around the mere Material Evolutionist, it is glorious Sunrise for the Spiritual Evolutionist and Involutionist. Aside from the abounding evidences we find in a study of the living nature around us that the essential principles of life are constantly uniting from lower into higher individualizations of character, (man standing at the apex of the animal pyramid as the composite representative of all below him, and poised for loftier flights), the science of Darwinism itself is based on structural evidences of the same truth, applied by the same reasoning methods; beginning with simplest organic forms, it proceeds, by more and more complex combinings, until it culminates in physical man. The conclusion is inevitable that there must be an Overbrooding and General Directing Power of Intelligence to call and carry to its proper place in the line of higher destinies each individual, as each completes a lower cycle of development and unfoldment. Infinite God, or All Powers Harmonized into Unity, is an indispensable support for every form of rational science.

The reader's attention is now invited to the explanation of the rough diagram below, intended to illustrate the genesis of life, or its earliest form-expressions, according to scientific postulates:



The circles respectively represent the Animal, Vegetable, and Mineral kingdoms, the primal or first life-cell being centered at the intersection of the circles; "A," in the mineral circle, stands for the first manifestation of crystallizing energy, as shown in the simple cleavage-line of the stone; "B," in the vegetable circle, stands for sponges, the lowest of vegetable organisms; "C," in the animal circle, stands for simple polyps, the lowest of animal organisms.

\* The fact that the sponge has lately been classified as animal does not affect the argument: the scientific postulate is that all organisms branch out from the primordial coil.

S. A. MERRILL, M. D.

Pomona, Cal., March 29.

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Faith is consciousness of the Infinite Power of Good in our own souls to find that which we seek.

Truth is the oil that supplies the lamp of the soul.

### "IT IS FINISHED"—IN THIS FORM.

THIS is the last issue of THE WORLD'S ADVANCE-THOUGHT in this form. Thirty-five numbers have been issued, extending over thirty-six months, with one number due to close the third volume—which will be furnished in magazine form.

A feature worthy of special mention in this "brief, eventful history," is the specially-adapted contributing talent that has been attracted to the work from all parts of the globe, bringing to it fruits of thought and superior ability in expression which money, had we been supplied therewith, could not have secured. The leading contributors of this publication, though not one was known to us at its inauguration, have been specially inspired, each in his or her particular field of thought, to prepare their offerings for its pages; and they will continue to receive thoughts by inspiration to this end; and new instruments of inspiration will be developed and brought to the work as it progresses.

Since issuing the initial number, on the 5th of April, 1886, such remarkable changes and advances have taken place in the moral thought of the world as to impress upon all intelligent minds the idea of a New Era in the spiritual and social progress of the race. In our coming was announced a dispensation of spiritual truth in advance of what had before been given, for realization by mankind at large—an influx of Spiritual Light of Messianic character, that would manifest in multi-personal ways; and we foreshadowed the progress and mode of operations of this silent, and to the many mysterious influence, by saying it would be present at family boards, in all the churches, in all the social, political, fraternal and reformatory organizations, in the schools and colleges, in editorial rooms, in legislative halls, international councils—that in all stations and relations of human life, and in all lands, it would be the power to check and impel, to plan and execute, to make triumphs and defeats. The few who are conscious in the Universal Life Current, their number now rapidly increasing, positively know that soul-forces are operating according to these forecastings, and with ever-increasing power. They are touching and commanding to their purposes, according to adaptability and capacity, instruments in all the relations of life—editors, novelists, dramatists, poets, educators, statesmen, scientists, philosophers, and the trust and best of the priesthoods.

"Out of Thought's interior sphere  
These wonders rise to uprise."

As we are now given to see, future inspirations will be fuller and more complete—will be more in line with the thought of THE DIVINE HUMAN "CONSUMMATE." Thus far it has been largely necessary to consider and treat the spiritual and material distinctively, for the same reason that the rules of arithmetical calculation must be separately learned before they can be applied in practice completely. The truth is, that the varying degrees of spirituality, from and including the material to and including the Celestial, unify in all things, the grade of unfoldment being the degree in which consciousness is centered. When consciousness is centered in the material, the inversion or negative condition of truth is represented, and in this degree, ere the real life has been experienced, the natural conclusion is that it can only be realized through the perversity of matter—the perverted thought being that immortality of the soul is an indefinite extension of sensual experiences. (The notion of a restored physical body is the offspring of this false conception). When consciousness is centered in the Celestial, the only true and abiding vital principle, the life is then over and down through matter, the soul swaying it to its uses and purposes as the physical organs respond to the mental impulses under her various conditions; and in this degree only is the truth clearly and positively realized that the soul is not beholden to matter, but is dominant over and through it—that the whole material universe is subject to its command, according to its purposes and uses in the Divine Economy, which is to the consciousness absolute freedom and superlative happiness.

No more sample copies will be sent out. The very fact that there is no publication in the world more liberal and inclusive in spirit than this, makes it pearls under the feet of swine to the many, for few, even of those who loudly boast of their liberality of thought, have yet reached the true spiritual plane of mental freedom. The Light cannot be forced on individuals. Those who seek it will appreciate it when it comes.

The subscription price of the magazine will be \$3 a year, post paid, or 25 cents a copy. We will fill contracts at the former rates to the expiration of pending subscription.

THE TRUE SPIRITUAL TEACHER.

THE truth that saves is the truth that is *felt*; and it is only com-

municable and transmissible as a *silent influence*. Neither words nor actions, in and of themselves, are sufficient to establish

the claim of the True Spiritual Teacher, however commendable one or both may be. He or she who does not know truth as a life experience cannot plant its germs in the minds of others; if it is not re-

alized to the inner consciousness, its verbal expression will be as barren seed to sterile soil. The qualification to radiate Spiritual Light is a soul-gift—therefore unconquerable and uncontrollable by man—established schools, and precious beyond world-wealth to purchase. There is no real spiritual power until this advance-line is reached—until then all is empiricism, doubt, darkness. We must livingly realize and use to the fulfillment of its purpose each stage of soul-growth before the transporting joys and transforming powers of that stage can be realized in fullness.

Readers will be pleased to know that the first of a series of articles on this subject will appear in the first issue of the magazine form.

### THE DIVINE MANHOOD.

To the Editors of THE WORLD'S ADVANCE-THOUGHT:

I NOTICE in your March number a line from the *Golden Gate*—“the spirit world is centering its power here on the Pacific Slope for a great work”—with a note of comment by you. It may be of some interest to your readers to learn in this connection that the writer of this has been informed from spirit life that a vast city has grown up within the past few years in the spiritual world, and upon this Pacific Slope. The name of this city is *Urania*, from the Greek word *Ouranos*, (Heaven). It is the largest city in the spiritual world, one other excepted, viz., *Spiritual Rome*, of which it is the spiritual, as it is in a measure the geographical, Antipode. Urania comprises the most intensely active, radical and progressive elements in the spiritual world—political, social, religious, philosophical. It represents freedom and progress in all their forms in the *future*.

Spirit Rome represents the *past*. It is the reactionary, conservative, non-progressive and despotic element in the spiritual world, as in this. But its elements are not nearly so active, confident, daring, so full of zeal, energy, purpose and determination, as are those that are concentrating, organizing and preparing for the vast work toward which the spiritual world is now rapidly moving—the full, final and complete organization of the *Divine Humanity* in all its parts, organs, members and functions, so that it shall become reality what it appears to be to the philosophic eye, the great world or RACIAL MAN.

This is necessary to the soul's distinctive unfoldment in each particular stage. But every soul securely holds in essence all that has gone before, though consciousness thereof is dormant in the intermediate stages; and as each soul reaches its ultimate of unfoldment in the Celestial, all past experiences become the living subjects of its kingdom, obeying its will, and through it the will of the Infinite, to the end of highest realizations of happiness to constituents and units of constituents.

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### PENINSULA STATE PAPERS.

[Written expressly for THE WORLD'S ADVANCE-THOUGHT.]

IS THE EARTH ALIVE?

BY SAMUEL BLODGETT.

IT is gratifying to me that there is an interest awakening in this subject, for I am looking at it largely from its possible relation to human destinies, hoping that the opening up of this view of thought will ultimately count for human well-being, as well as prove pleasurable mental recreation for those who love to delve into nature's mysteries. In one respect I am different from Mr. Collett, not feeling bound to any ancient record, and not caring a pin whether any new thought harmonizes with it or not. I have no doubt that "the condition of the earth and of man is bound up together," in a certain sense and to a certain degree, but not, I think, in the manner and to the extent held by him.

Moreover, I see no evidence that man ever fell, as related in mythology. All reliable historical facts, and all collateral indications, force on me the conclusion that man, like every other existence, is bound up in mortal habiliments. We have within us the undying power to not only preserve this creative, this sustaining, this inspiring principle, but to develop it far, far beyond our faintest conception. Rich or poor, high or low, learned or unlettered, this pure, bright spark of infinite glow has been placed within every breast, that unhappy conditions or circumstances might prove but shadows to be overcome by its superior radiance. Hope is the stimulus for every accomplishment, consciously or unconsciously applied. It is the beacon that shines through the darkness of night above the murky atmospheres of lower conditions.

For you it shines, and you alone can protect and preserve it. When the tempests war, when the dark waters of trouble surge high and threaten your peace of mind and health of body, keep your spiritual eye open this Divine Light; it will never fail you unless you neglect and forsake it. If the organ of hope is deficient, don't be disengaged and give up to despair, but begin at once the work of cultivating it, and I am sure the effort will speedily bring fruit.

Hope! bright Hope! star of our earth! we prize thee! we cling to thee! we would dispair without thee! Shine on! Shine even more brightly in the interior realms of our souls, that we may not only escape much suffering and needless disaster, but that the brightest, broadest and happiest realms of this life may be revealed to us for our enjoyment and unfolding, for individual and mutual blessings, to brighten as we advance forever.

Los Angeles, Cal., March 27.

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VOL. I.

## THE UNIVERSAL REPUBLIC.

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### LINGERING BARBARISM.

ADMIRAL PORTER, U. S. N., has reported to a Washington newspaper that it would afford him great pleasure to take part in a naval war against Germany. He states that he has carefully overlooked the ground, with the result of reaching a plan to badly cripple Germany while we are getting ready; for "no one supposes," he says, "that the American people would give up the contest until Germany has received a sound drubbing."

A great preliminary advantage in entering upon the execution of his plan, he intimates, would be the opportunity of settling disputes about the surplus in the treasury by at once tapping the vaults at the bottom and letting the gold and silver flow out and into the coffers of ship-builders and furnishers of naval supplies; and this kind of advantage, he thinks, would be greatly extended by the prevailing low interest-rates and vast sums of unemployed capital, conditions favorable to Government getting on good terms the additional hundreds of millions that would be needed after squandering what is now on hand. This would greatly add to the stability of the Government by increasing the selfish interest of users in maintaining it, and by enlarging and extending the tax burdens of the toiling masses, thus contracting their power and influence to institute other and juster policies.

We would open the campaign with such war-ships as we have, and such fleet merchantmen as we could purchase and arm. (Admiral Porter suggests that he be allowed to draw on the treasury for fifty millions of dollars to buy and equip the latter). The first operations would be to hunt down and sink or capture innocent traders and steamships bearing the German flag, murdering as many sailors and marines as possible in doing so, crippling and bankrupting, without thought of limit or nationality, marine insurers and owners of merchandise in such bottoms, and precipitating industrial panics throughout the commercial world.

We cannot better show how utterly unnecessary and absolutely foolish it would be for this country to declare war against Germany, or any other nation, than to quote Admiral Porter's own words as used in his newspaper war-cry. He says:

"If, for the sixty time, Germany should try to blockade our ports, in less than sixty days we would find an English fleet on our coast, involved in protecting her own trade with that of the United States. The hundred millions and more of British goods finding a market in the United States could not be cut off without ruining British industries. France would also have an interest. Meanwhile we could get along without their goods, if necessary. So England and France would be forced as a measure of industrial self-reliance to stop their vessels and their trade with the United States."

Then should a war of protection be forced upon us—the only war we could become involved in with any kind of moral or political justification on our side—what more would we have to do than close our ports against German commerce? And, considering the vast extent of our trade relations with Germany, this would be introducing a destruction-charged wooden horse into the enemy's manufacturing cities that would of itself be more disastrous to him than open invasion.

In the face of the fact, by himself brought out in bold relief, that our present and prospective strength is in our commercial interests, the extension and development of domestic and foreign trade, Admiral Porter says:

"I have been urging in my letters and reports the importance of building up a powerful navy. The Government should go to England and France, both countries being ahead of Germany in modern naval vessels and guns, and buy all the rifled guns we can find and bring them here. We will very soon make use for them."

Certainly, if permitted to act out their animal natures, such men as Admiral Porter avow themselves to be bound to find ways to "very soon make use" of all the destructive engines of war they could get hold of; but the millions who work and produce, and grind the years out in the strife of business competition, have begun to think, and this would very likely prove a successful restraint upon their savagery assuming active form, as thoughts have grown more powerful than dynamite guns. The people are now seriously studying causes and effects, figures and methods. All over the world farmers, laborers, mechanics and tradesmen are coming to understand there are better uses for human beings than going to battle-fields to shoot and cripple, and be shot and crippled. They know that if there have been excuses and justifications for such barbarities in the past, there are not now—that crafty politicians and contractors and manipulators of public securities precipitate wars to carry out schemes of personal or party ambition. Most hopeful sign of all, the purest, truest and bravest of the women of the nations are rising in their might, in the omnipotence of their redeeming love-power, to protest against the wickedness of war.

In this New Moral in human progress no statesmen intelligently looking to the welfare of his country, and regarding the best interests of the race, can, without doing violence to his conscience, vote away a dollar of the people's money for preparatory or contingent war-purposes; and when the infants now being born come to the voting age the popular verdict of every civilized nation will be in harmony with this conclusion.

### THE GHASTLY LESSON.

Terrible, terrible beyond description, that scene in the island harbor of the South Seas—a hell of thunder and lightning roaring and flaming above, and the despairing cries and struggles of drowning men amid the warring billows and breaking ships below! Prayers—thoughts of elevating love—for the untimely departed! Tears of sympathy for the bereft! But shall the lesson of wisdom be lost? Inharmony is a force of destruction. The ill-fated ships were in those distant seas on missions of probable carnage. They bore thither only the means and methods of destruction—men supplied and equipped to kill and destroy. And have not the Gods intervened to arbitrate the matters at difference by giving as was asked? Cease, statesmen and all, to longer doubt this sure and unvarying law of compensation, of God's justice. Its evidences and vindications will increase and grow more and more decisive, until inharmony shall be consumed from the face of the earth. As sure as the seed brings forth after its own kind, so sure shall the troubles and tribulations of nations and of individuals continue until the spirit of love and fraternity succeed that of hatred and war.

An equitable distribution among the wealth-makers of the world of the vast sums that are being uselessly, and worse than uselessly, expended for war purposes would permit all classes of industrious and thrifty people, to save money for future emergencies while thoroughly educating their children, supplying their boards with "the best the market affords," and even keeping carriages for occasional pleasure rides. Why the people who make the wealth do not have these advantages is the problem the spirit-forces are now being directed to solve. This is certain—just as fast as the workers become harmonized to the laws of their being, rise from the animal into the spiritual, their environment will become happier.

(Written expressly for THE UNIVERSAL REPUBLIC.  
TO EMILIE DE MORSIER IN ANSWER TO "THE APPEAL."  
BY LUPA.)

**WOMEN OF FRANCE.** Our Sister Republic.

Echo on echo your call shall repeat!

Nation to nation send ringing hosannas,

And angels with mortals clasp hands in their joy!

Over the continents, over the oceans,

Long have been hanging the storm-clouds of war—

Lightnings, thunders, tornadoes and darkness

Repeating in spirit to torture anew:

Long have the few been devouring the many,

Wasting their substance, their strength and their lives:

Claiming divinely-appointed commissions.

They strike in the name of the Preacher of Peace.

Off has the sabre been pointed and sharpened,

Off has the cannon paid tribute to death;

Always the mother heart mourns its lost treasures,

Nursing a curse that returns in new births.

Now the Commander, the Spirit of Progress,

Calls for a halt in the fierce, onward rush;

Swords must be sheathed and the war-drums forgotten:

Men will grow gentle and woman can rest.

Heavens and hosts are awaking!

Rank upon rank of brave mothers in line

Strengthen the arm that is rocking the cradle

With blood that is fresh from the warm heart of love;

Love that would shield the weak ones from oppression,

Love that refuses to bear with a wrong;

Man waits not forever when woman dares venture—

The knight fought for tokens, the brave for reward.

Woman, wherever you live, love and suffer,

Bless the brave heroes that stand by your side;

Hear "The Appeal" that comes over the waters

Till war, want and famine are vanished from earth.

Women of France—Our Sister Republic—

Echo on echo your call shall repeat;

Nation to nation send ringing hosannas,

And angel with mortal clasp hands in their joy.

THE MODERN PHARISEES.

**G**HE NEW YORK SUNDAY MERCURY, along with vast quantities of excellent literary matter, and special matter, that make it pre-eminent in its field, gives its readers a "Sunday Table Talk Department" which, for progressive and vigorous ethical thought, and originality of presentation, is second to no like reading department of any publication on the Atlantic seaboard. It comments thus on Captain Sergeant's "Universal Rights Support Association," sent forth through the Companion-Papers:

"There is a new organization which is called the "Universal Rights Support Association," the headquarters being in London. The object is to bring about social, religious and political purity and teach human beings that they can only live the true life, which is love for others as well as love for self, when the All-Father lives in them. "Women and men" runs the address. Woman is the author of the soul, as the "chief builder of the body of man, which on earth is the temple of the Holy Spirit." No strong-minded female need assume that the prime-movers of the organization pander to their coarse and wild theory that women should dominate political government. Such women are often defeatists than maintainers of the Divine Will. They are seldom body-builders or temple-makers. But the prime-movers mean the gentle, heaven-aspiring, tender-hearted women who hate Semiramis and love Lucretia. These are they who turn with eyes of pity on the fallen of their sex, who remember that as there is a Divine Father there is a Divine Mother for as these co-exist there must be a mundane and angelic brotherhood and sisterhood. The organization proposes to educate both sexes against bad unions, the results of which are comparatively soulless children who become the sport of demons, and protect women against herself and against the wiles of man, by bringing into the world creatures born of love in its purity. Can this effort prove? It may not to any great extent, but they who make reference to it bring some good results. The "Universal Rights Support Association" should largely, in this era, turn its attention to the mock asylums for depraved women, for they are institutional Pharisees in the guise of the Samaritan, to the equally Pharisaical religionists who preach with the lungs of Boanerges, but avoid the fallen, and the "fine lady" who "lolls, courteous-like," in her splendid upholstered pew or chair, but turns with scorn on a sister prodded by poverty, or in well-dressed and smirking scoundrel. Than the "fine lady"—there is many a better woman at the core of her heart, soul-sad and lying in a gutter, or overcome by the wine of desperation, lying

IN THE RAIN.

Now! shrink not back in horror!  
Turn again!

It's a woman on the threshold.  
In the rain!

How the gush of rosy lampight  
Through the door

Mocks this pallid, homeless sleeper,  
Lone and poor!

Slumbers still the dreary anguish  
Of those eyes,

Where a teardrop on their lashes.

Frozen lies.

Hark! the blust'rous tempest. How she shivers,  
With a shiver that is death!

Ah! the drenched and broken lily

In the rain!

It's a sister, 'tis a daughter,  
That hath been

Once a guileless, happy being

Void of sin.

Did she know when wrong approached her  
In such guise,

Wearing all the radiant livery

Of such skies?

Blind with light that dimmed her reason,  
Who can tell?

All the wretchedness that lured her  
When she fell!

Strong in trust she clasped her honor—

Kicked and lost—

Buying words of bitter knowledge

With the cost.

Dare you pass her by unheeded  
In your scorn?

Was not thus our Christ regarded

The forlorn.

Not upon the stony portal,

Bending low,

Wept the Magdalene, repentant

In her woe.

Unrebuked here, here were shower'd

Her His accents sweet

Pardon sweet.

Raise the young head in its anguish

Pillowed there:

Mother's lips have breathed above it

Words of prayer.

Sister's hands have wondered soft

O'er that brow

Where the chilling winter raindrops

Wander now.

Father's hands were oft encircled

That yearning bosom,

Guarding it with love's strong barriers

From the storm.

For their cause who loved her fondly,

Take her in;

Take her from the cold and tempest,

From her sin.

In this life's tempestuous trials

And its pain

We, like this sad wif, are wandering

In the rain.

But because we are so helpless

He forsakes us not in trouble,

So to die.

He, despite of ev'ry error,

Ev'ry stain,

Stoops and folds us in His bosom

From the rain.

LUCY R. BUCH.

WHAT A STRANGE MEDLEY OF PARTS AND PASSIONS IS MAN! Monarchs and magistrates are exchanging doleful and feeling messages of sorrow and sympathy over the wrecks of war-ships and loss of life at Apia, who, with victory on their side, had a hundred bottoms gone down and ten thousand lives been sacrificed in a naval combat, would joy order bells to be rung and thanksgiving to be sent up from all the altars of worship.

LIFE and Light for who will accept; Death and Darkness for who will not.

PORTLAND, OREGON, APRIL, 1889.

## SOUTHERN CROSS PAPERS.

Written for THE UNIVERSAL REPUBLIC.

### CO-OPERATIVE INSTITUTIONS.

BY THOPÆDE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

I

# THE UNIVERSAL REPUBLIC—AVANT-COURIER OF THE ERA OF HARMONY AND PEACE.

## THE UNIVERSAL REPUBLIC.

Only he who seems to be a Despot is capable of being a Freeman.  
EDITED AND PUBLISHED BY H. N. MAGUIRE AND LUCY A. MALLORY.

PORLAND, OREGON, APRIL, 1889.

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**TO LOVERS OF THEIR FELLOW-MEN**  
PERSONS IN ANY PART OF THIS WORLD RECEIVING  
THIS NUMBER OF THE Universal République WILL  
CONSIDER THE MARKING OF THESE LINES WITH RED  
INK AS A SPECIAL REQUEST TO USE THEIR PERSONAL  
INFLUENCE TO EXTEND AS WIDELY AS POSSIBLE NOTICE  
OF THE INSTITUTION OF Whole-World Soul Communi-  
cations, TO BE SIMULTANEOUSLY HELD IN ALL  
PARTS OF THE WORLD, ON THE 27th day of every  
month, ACCORDING TO THE WORLD'S SOUL-COMMU-  
NION TIME-TABLE HEREIN PUBLISHED.

### WHOLE-WORLD SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE OR COLOR, in order that we may invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

|   |             |
|---|-------------|
| When it is 12 m. at Salem, Oregon, U. S. A. it is at— |             |
| Austin, Texas   | 1:43 p. m.  |
| Boston, Mass.   | 3:28 p. m.  |
| Brussels, Belgium                                     | 4:18 p. m.  |
| Buenos Ayres, S. A.                                   | 4:18 p. m.  |
| Buffalo, N. Y.  | 2:55 p. m.  |
| Cape of Good Hope, Africa                             | 9:26 p. m.  |
| Columbus, S. C.                                       | 2:48 p. m.  |
| Cuba, Horn, S. A.                                     | 3:45 p. m.  |
| Detroit, Mich.  | 2:38 p. m.  |
| Frankfort, Germany                                    | 8:43 p. m.  |
| Frankfort, Ky.  | 2:38 p. m.  |
| Fredrickson, New Bruns.                               | 3:45 p. m.  |
| Glasgow, N. S. W.                                     | 3:15 p. m.  |
| Helsinki, Finl.                                       | 3:05 p. m.  |
| Iowa City, Ia.  | 2:33 p. m.  |
| London, Eng.  | 8:11 p. m.  |
| Lecompact, Kan.                                       | 1:48 p. m.  |
| Little Rock, Ark.                                     | 2:03 p. m.  |
| Montgomery, Ala.                                      | 2:03 p. m.  |
| Memphis, Tenn.  | 2:23 p. m.  |
| Nashville, Tenn.                                      | 2:23 p. m.  |
| New York City   | 3:15 p. m.  |
| Norfolk, Va.  | 3:05 p. m.  |
| Omaha, Neb.   | 2:31 p. m.  |
| Philadelphia, Penn.                                   | 2:51 p. m.  |
| Pittsburg, Penn.                                      | 2:51 p. m.  |
| Rome, Italy   | 9:01 p. m.  |
| Savannah, Ga.   | 2:48 p. m.  |
| St. Paul, Minn.                                       | 2:07 p. m.  |
| St. John's, Newfoundland                              | 2:07 p. m.  |
| St. Louis, Mo.  | 2:12 p. m.  |
| St. Paul, Minn.                                       | 2:12 p. m.  |
| St. John's, Newfoundland                              | 2:38 p. m.  |
| Montgomery, Ind.                                      | 2:38 p. m.  |
| New Haven, Conn.                                      | 2:38 p. m.  |
| Newport, R. I.  | 3:28 p. m.  |
| New Orleans, La.                                      | 2:11 p. m.  |
| Ottawa, Canada  | 3:05 p. m.  |
| Panama, N. Amer.                                      | 2:55 p. m.  |
| Paris, France   | 2:55 p. m.  |
| Petersburg, Russia                                    | 10:11 p. m. |
| Philadelphia, Penn.                                   | 2:38 p. m.  |
| St. Petersburg, Russia                                | 10:11 p. m. |
| St. Louis, Mo.  | 2:12 p. m.  |
| St. John's, Newfoundland                              | 2:38 p. m.  |
| St. Paul, Minn.                                       | 2:38 p. m.  |
| Montgomery, Ind.                                      | 2:38 p. m.  |
| Springfield, Mass.                                    | 2:38 p. m.  |
| Salt Lake City, Utah                                  | 12:45 p. m. |
| Tallahassee, Fla.                                     | 2:32 p. m.  |
| Vicksburg, Miss.                                      | 2:08 p. m.  |
| Wilmingtn, N. C.                                      | 2:59 p. m.  |
| Washington, D. C.                                     | 3:01 p. m.  |

### PEACE AND WAR.

TRUE spiritual work produces happiness and prosperity. War and strife are the outgrowth of greed for selfish gain and sensual gratification. Man fights and kills to pander to his passions. True happiness does not come from enlarging one's desires and developing one's passions." He who lives for sensual gratifications alone never develops the finer emotions of the soul. All the strife and wars in the world are caused by the selfish desire to feel sensual emotions. It is the spirit of get-all-you-can-in-any-way-you-can that is continually at war with the rest of mankind, individually and collectively. Insult to the flag or international affront are simply mere pretenses used by selfish people to bring about war, from which they expect some selfish advantage. The manufacturers of military stores and supplies, the builders of war-ships, army contractors, etc., are ever on the alert to take advantage of anything that may lead to war. They seem perfectly indifferent to the terrible suffering they may bring upon their neighbors: they offer them sacrifice to Mammon.

War never builds up; its mission is destructive. Cheating and gambling, in all its forms, drunkenness and debauchery, are as much a state of warfare as that upon the battle-field, the difference between them being that the victims of the former conditions die more slowly, and the outward evidence of slaughter is not so apparent. They that would fatten on the loss and dishonor of others would also slay them for material gain.

A WEALTHY New England manufacturer having resigned his seat in the Senate because he can make more money by personally attending to his extensive business interests, the event is made the occasion for Congressmen to clamor for an increase of salary from \$5,000 to \$10,000 a year. There are hosts of as able and as good men following plows and engaged in mechanical pursuits at from \$300 to \$700 a year as five-sixths of those who are now holding seats in Congress. There is no reason why a Congressman should expand more to live in Washington than hundreds of respectable traders and artisans there whose incomes will not average \$2,000 a year—a reason becoming to an honest representative of a free republican form of government. Whoever heard of a candidate for office grumbling over the smallness of the salary?

FRED. S. RYMAN, a Boston philanthropist and humanitarian, whose good offices as such are extended to man and beast alike, makes the invention of a felt substitute for leather the subject of gratulation, as it removes one of the strongest excuses advanced for the slaughter of animals—the necessity of their hides being converted into leather. The felt substitute is said to be as durable as leather for foot-wear, and more comfortable and healthful. A New York firm has extensively engaged in the manufacture of slippers and shoes of the more Christianly kind. It gives us pleasure to record the facts.

IDAHO's representative in Congress submits the apparently plausible proposition that if Congress will admit Idaho as a State at once, with a donation of six millions of acres of arid lands, to be selected by the local government, that the State will reclaim such lands by constructing large irrigating canals. The Delegate says, "every acre would be settled within four years." We hope Congress will do nothing of the kind, except under such clearly-defined conditions as will make it impossible for such lands or the water to irrigate them to get into the hands of speculators.

ACCOMPANYING "Lupa's" exquisite verses—a beauteous superstructure resting on a solid foundation of philosophy—is this note: "I have been intending to respond to the appeal from France for a Women's Universal Peace League, but have been prevented, so far. However, my whole being echoes that expressed desire and reaches to clasp hands across the ocean. Great events are in the air, but let us hope the changes will be peaceful ones."

### SOUTH-SEA-ISLAND PAPERS.

[Written expressly for THE UNIVERSAL REPUBLIC.]  
BRIEF STUDIES IN BUDDHISM.  
WHAT OUR LORD REALLY TAUGHT—PAPER NO. 3

BY RUSSELL WEBB.

**E**REAK from the bond of self, and so, unshaven, Be God, and melt into the vast divine, Flying from false to true, from wave of sense,

To peace eternal, where the silence lives. (*Light of Asia*.)

PROBABLY the most satisfying answer, to the spiritually minded, to the question: "What did Buddha-Gautama really teach?" may be found in Edwin Arnold's inspiring creation, "The Light of Asia," but all have not reached that stage of spiritual development in which are the qualifications necessary for the grasping of the full intent and meaning of this sublime work. The materially-minded person—the average man of to-day, who prides himself upon his intelligence and reasoning powers—requires a concise, prosaic statement of facts, capable of but one interpretation, and loses his bearings when launched upon the broad seas of poetic ideas. Hence it is my purpose, in these papers, to define as clearly and in language as simple as possible, the true foundation upon which the superstructure of Buddhism rests, and leave it to the reader to decide whether it has the qualities requisite for a universal religion. In doing so I must ask in advance the latter's indulgence for making occasional references, for purposes of comparison, to the recorded teachings of Jesus of Nazareth. I have no quarrel with Christianity—on the contrary I feel that there is much in it to revere and admire; but all have not reached that stage of spiritual development in which are the qualifications necessary for the grasping of the full intent and meaning of this sublime work. The materially-minded person—the average man of to-day, who prides himself upon his intelligence and reasoning powers—requires a concise, prosaic statement of facts, capable of but one interpretation, and loses his bearings when launched upon the broad seas of poetic ideas. Hence it is my purpose, in these papers, to define as clearly and in language as simple as possible, the true foundation upon which the superstructure of Buddhism rests, and leave it to the reader to decide whether it has the qualities requisite for a universal religion. 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Written for The World's Advance-Thought.  
THE LIVING PRESENT.

BY CAROLINE CORNER, LONDON, ENGLAND.

DAY is departing—bury it!

Dream not of pleasures past:

The butterfly's golden glories

Are splendid—while they last.

Wouldst thou detain the sunbeam

To linger through the storm?

Better its glories should vanish,

Better it ne'er had been born!

Dreams are those golden sunbeams,  
Fragile, beauteous, sweet;

Love is their language, and memory—

Memory the time to weep!

Gather the roses and kiss them

While their fragrance fills the air:

The Spirit of Love the essence,—

Sweet beyond compare!

Youth is the spring-time—cherish it!

Love is the dreamful day;

But e'en as we dream on gossamer wing

Our fairest fades away.

Youth is departing—bury it!

Blossoms of earth ne'er last,—

But where they lie beneath the sod

An angel rose and—past!

### NOT YET.

THE ways in which we can do the most good are the ways for adoption: and careful reconsideration has led to the conclusion that we can serve the Cause better by sending the Companion-Papers in the form here presented (at least during another stage of growth) at \$1.50, less than we could by issuing a bulky magazine double that price. It was in a spirit of zealous devotion to the Work that we had resolved to change from the quarto form to a 128-page magazine; and in the same spirit of zealous devotion to the mission we have reconsidered that decision and adopted the plan now presented.

The Companion-Papers are too valuable to be cast abroad at random. Henceforth the forms will be stereotyped, to supply many calls, while only a sufficient number will be currently issued to sup-

ply the known demand. Free sample copies will hereafter be sent only to those who, in applying, will give as reference the name of a regular reader. Our power to do good will not be abridged by this course.

Now, at the close of the third volume, we must ask friends to indulge us in a month's vacation. We need rest, and cannot delegate our work to others; but even in this resting-spell, which will in the main be devoted to business interests, the welfare of the Companion-Papers will be of first consideration.

It is hoped, and we feel we can positively promise, that the fourth volume will open with new inspirational light from both contributing and editorial pens. The necessity of giving up old lines of thought and freeing the mind of the restraints imposed by old records and interpretations is growing more apparent with each passing hour—each passing hour these times the spiritual consciousness of the race is rising. Brothers and sisters, we must continue to move in the van.

We hope friends in both hemispheres will renew efforts to extend the New Dispensation influences. Sleeping or waking, let each New Dispensationist send forth thought-forces to in-draw new elements of strength and beauty to the Divine Center, so that the light shall brighten and intensify until its rays may pierce the darkest of human conditions.

The success that has crowned New Dispensation efforts thus far stands forth as a veritable miracle to encourage to greater conquests.

THE term "God" cannot consistently be applied to the All-Pervading-Harmony. The term is applicable to partial spiritual powers only. The application is misleading when the Infinite Intelligence is referred to, because, when we say God, it may mean the God of the Mahomedan, or the God of the Catholic, or Presbyterian, or Baptist, or what not. The Christ used the term as applied to inspired men, "Ye are Gods," when the Jews were stoning him for blasphemy for claiming to be the "Son of God." There are innumerable Gods, as there are innumerable stars; but there is only one Universal All-Inclusive Sun of Righteousness. The All-Wise, the All-Good, the Infinite Consciousness, cannot be misunderstood.

PARKER PILLSBURY's articles in the Companion-Papers in the interest of International Arbitration are attracting attention in Europe and South America. He will live to see his name enrolled in his country's annals, though never having aspired to official position, as a fore-front figure of two great reformatory movements.

PRESENT inspiration must determine the value of old religious records.

Written expressly for The World's Advance-Thought.

### THE MISSION.

BY SAMUEL BLODGETT.

"Wherefore, if they shall say unto you, Behold he is in the desert; go not forth: Behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be."

SO happens all great events, and so appears all great and lasting influences and purposes. They come, not as they are looked for, with great pomp and promise, and they seek not their own when they arrive. They are like the sun and the rain in their modest demeanor, are to all and for all; carrying light, hope, purity and peace, and scattering all blessedness with the greatest and most lavish profusion. So came The World's Advance-Thought.

When the first number came to me, and I looked at its place of publication—the unpretentious town of Salem, on the Pacific Coast—I mentally ejaculated, "Can any good thing come out of Nazareth?" But as I looked, I found that the best thoughts of the world were flowing thither, to be focalized and made presentable and tangible; and then to be thrown out, like purified and vivified blood from the heart-center, for the healing of the nations.

It was easy for me to see that it had a mission, and that its mission was not of the ordinary type; that it was not to chronicle events; and that it was not for the propagation of any ism, or of any particular party, clique, philosophy or school of thought; but that it was for the Truth, as understood and exemplified in all these various phases and forms. It was to be the medium of exchange, in the kindest, most charitable and most fraternal spirit, of the rarest, richest, best-considered and best-expressed thoughts in all departments of the world's experience and wisdom. It would antagonize no truth-seeker because he sees truth from one side only, nor because his relations to it are prejudiced and abnormal. It is the seed-bed of thought and soul-reform-germs in the ethical, religious, social, scientific, industrial and political activities, and in all the relations of man with man, and of man with matter.

The aim is to gather all the good seed and plant it carefully, though it is well known that the tares will appear also; and there is no attempt to root all of them out. There is full faith that the Good will overcome and overshadow the Evil, because of its greater inherent vitality, and because of its greater adaptability to the awakening human aspirations.

The Universal Republic is the natural outgrowth and complement of the initial issue. "Peace on earth and good will to men" means the political union of all, a uniform currency, and untrammeled intercourse. Protective tariff laws, whatever may be said of them as temporary expedients, are not

of everlasting benefit, they involve questions of expediency merely.

But the Companion-Papers are not to be the material head and special organs of any reform. Their mission is spiritual, and, though not figuring as the particular leaders of any advance move, they will be the soul of all. Such is my conception of them. They have been performing their mission nobly, if not perfectly, and they will mark an epoch in the world's history. Much in them is in advance of the present age, and will be better appreciated by future generations. This makes the publication in magazine form doubly desirable, and when it is seen in its new costume there will be a time of great and universal rejoicing. The far-seeing and inspired will be more and more drawn to lay their gifts upon the altar, feeling that the promising child is coming to manhood.

Let the work go on, continually developing capacities for enlightenment and soul unfoldment. The ideal of the few, of which this publication is the expression, will grow to be the ideal of the masses in "the good time coming." It knows no country, no locality; no caste; no rich, no poor; no color, no race; no sect, no creed; no religion, no party: only one Universal Brotherhood and Sisterhood, summed up in one word—Humanity. The readers imbibe the spirit and echo with emphasis—HUMANITY. They carry it into every-day life, and enthuse the masses; who take up the refrain, and it resounds throughout the world—HUMANITY.

The Earth is Redeemed!

A. C. Doane, Santa Ynez, California.

The World's Advance-Thought comes again to hand with its love-lit messages and bright advance-thoughts from the angelic department of human nature—which is the New Jerusalem descending down from God out of heaven. Your comments on Admiral Porter's plans, under the head of "Lingering Barbarism," are timely. The unitizing power of such sentiments is being felt by the nations. As fast as mortals become Admirals in the Army of the Lord, by girding on the Sword of the Spirit, and becoming endowed with the Spirit of Christ, they will have power to command their own boastful spirits to cease from outward wars, (carried on in accordance with the letter of the bible), and in this way may assist others up to the plane of the Divine humanly manifested.

THE seed must bury itself in the earth before it can transform into a flower. The reward of the seed's faithful endeavor to redeem the earth is the flower. There is no heaven away from this earth until we transform the darkness that surrounds us into Divine Light; then our reward will be heaven's immortal flower—eternal happiness.

ADJUST your life to a high and holy purpose, keeping your thought-forces uniformly in line with this purpose, and if you do not live to accomplish it in the physical form you will accomplish it in a form of more perfect adaptation to the end.

LIFE is now. The Past only lives in the Present...

#### THE WARRING FACTIONS AND THE FRATERNIZING INFLUENCE.

**H**AS the electric discharge in the heavens manifests itself at every point and in every place where the exclusion from light is not absolutely impenetrable, so the universalizing influence of Divine Truth that is now inflowing in response to the world-wide aspiration for peace and harmony is entering all hearts and souls that love not darkness rather than light. As the Sun of Celestial Glory mounts higher and higher in the human consciousness the circumscribing lines weak and ambitious man has drawn to limit the soul progress of his brother become dimmer and dimmer, and are gradually fading away. It is becoming of the common understanding that the fact of faith in man-prescribed rules for acquiring spiritual blessings, wherever such faith obtains, is conclusive proof that the influx of Divine Love and Wisdom is obstructed, if not entirely shut out—that the apparent separations and diversities in all Creation are but higher and lower manifestations of the Infinite Wholeness, the All-Including Unity. As the light of this omnipotent truth advances, what else could be expected than the conditions in the moral world that have been reached? The schemes of ambitious and presumptuous men, who, under the most plausible pretexts of humanitarian and philanthropic work, would destroy old soul-dwarfing dogma to establish the same under different, perhaps more alluring, and therefore more dangerous, forms, are going to pieces on all sides—are being torn by internal discords and dissensions and external rivalries and jealousies, so that their originators and managers can no more govern and direct them than they could the waves of the sea or the currents of the air. "Can he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it."

But there is no anarchy in all this; all is order—Divine Order—more clearly and powerfully manifested than ever before in the progress of the race. The elements that become detached by the collisions and concussions below are moving upward—upward to the Universal Plane, whence the emancipated consciousness sees the varying degrees of soul-unfoldment—externally manifested on the lower planes in distressful antagonisms—so correlated as to make each a sharer in an exactly just and equitable measure in a plan of Perfect Love and Wisdom. Schools and classes in human thought have their uses, but only as schools and classes have their uses in the ordinary educational system: it is stagnation and darkness to the soul, as it is to the mind, to rest in any school or class. All there is of the universe is for the human soul as fast as it is opened and enlarged to receive: why chain it to a school? or a continent? or one little world like this?

ADVOCACY of the death penalty is the strongest proof that one has not yet advanced to the plane of realizing the immortality of the human soul; and until this point in soul-progress is reached that faith is lacking in God and man without which no one can feel or impart spiritual truth.

#### ORIENTAL ITEMS.

**T**HE English-Japanese Buddhist organ, "The Bijou of Asia," published at Kioto, Japan, has just come to hand.

Referring to the change of government in Japan from the imperial form to a constitutional monarchy, "The Bijou" rejoices in the fact that the people will be free to choose from all the religious beliefs offered.

Speaking of the Christian missions there, it says: "Christianity is a religious system whose first requisite is blind faith;" but it concedes that Christian mission work is being pushed with great vigor, leading the Japanese Buddhists to establish a paper to counteract the spreading influence. "Here at Kioto," it says, "there is a large Congregational academy, that has been in operation over ten years."

"The Bijou" says Pundita Ramabai, who lectured here in Portland, and in most of the cities of the United States, to raise money for the child-widows of India, had reached Japan and delivered several lectures in the chief cities, before congenial Buddhist audiences, but that she did not in any of them bring up for consideration the child-widow evil.

Dhamananda, a Buddhist priest of Ceylon of great influence, had spent some time in Japan, and is visiting all the Buddhist nations, his mission being to draw into closer fraternal union all of the Buddhist faith.

The announcement is made that H. S. Olcott, the American student of Buddhism, was expected at Kioto, and it was arranged to accommodate him with lodgings in one of the temples there. Probably he will come to Oregon and California from Japan.

"The Bijou" contains a characteristic letter from Mr. Samuel Blodgett, of The World's Advance-Thought school, in which Mr. B. tells the editor that, though not a Buddhist, he is glad a Buddhist journal is bringing to the American people information in regard to Buddhism, saying a free and friendly exchange of ideas must result in mutual benefit, and that none are more anxious to do away with race prejudices than himself.

Universal Soul-Communion appears to commend itself to all classes in Japan who have heard of its institution—Christians, Buddhists, and the pious and contemplative who stand aloof from all sectarian forms.

Emanuel Swedenborg's writings are being interpreted by progressive Buddhists, with a good show of their becoming as powerful an influence in spreading the light among the worshipers of [redacted] as they are proving to be among the Christian ecclesiasticisms.

Portland (Oregon) "Oregonian."

Humanity has not yet reached its highest or ultimate conceptions; therefore no authority in this world has yet borne God's full, final or absolutely authoritative revelation to man. That revelation is coming through the development of the consciousness of the race, and its ultimate no church, no system of theology, is empowered to declare,

## AMOR THE MAGICIAN.

THE New Dispensation has representatives among the writers of all the great publishing houses, and, being of inspirational nature, they are the very brightest of the galaxies to which they belong. Here are some verses from our friend B. G. Smith, of Mrs. Frank Leslie's corps:

What was that which cast a glamor  
Over crumbling tower and dome?  
Filled for us the Coliseum,  
With a dream of perished Rome?

Made us fancy golden halo  
Over Chillon's storied walls?  
Made for us o'er Leman's waters  
Come as song the boatmen's calls?  
Made us read as sacred poem  
Many a page of simple prose?  
Cast on every scene around us  
All the color of the rose?

Ah, the power that shortened travel  
In the palmy long ago,  
Still can work its transformations,  
Still make time seem fast or slow.

That which wrought the sweet enchantment  
In the golden hours of yore,  
Still can work transfiguration,  
Cast a glamor as before.

Then shall be renewed the halo,  
Charm, and dream, and glamor when  
In a sweet, complete dominion,  
Amor has his own again.

## CONCENTRATION.

AS yet we have not learned to concentrate and control our forces. We waste our vital forces in arguments, disputes, grief and fault-finding, and in other passions of the lower nature. The concentration of our forces within our beings forms the nucleus of spiritual power. No force in nature can be utilized until it is concentrated and under control in some instrument. When a force is not under control it becomes a destructive power. For instance, fire under control is good and useful; but uncontrolled it becomes destructive. Likewise the living forces in us, concentrated and utilized for good, can do wonders; but, if allowed uncontrolled sway, they burn up in wasteful passions and appetites.

Our passions demand gross food-elements. Whiskey, tobacco, meats, animal fats, etc., are craved because the uncontrolled lower nature wastes the forces of existence.

Divine forces flow in to strengthen Divine Purposes; and physical immortality will be possible when all our works are Divine. Now, at best, Divine Force only finds transient lodgment in the most advanced of the race.

POETS of the soul, as a class, are always nearest the heart of God. This thought came to us as we read in James G. Clark's article on "Sectarianism" the statement that "human souls are magnets, subject to the laws of attraction and repulsion." This is one of the truths that come by feeling them.

MATTER is frozen spirit waiting to be melted by the Sun of Divine Love,

## SOUL-COMMUNION EXPERIENCES.

**I**N the last Soul-Communion it was manifested that the New Soul-Force or Psychic Energy—new, in the sense that it is now manifesting to the race consciousness for the first time—is beginning to be felt and understood by multitudes, scattered throughout all the nations; but these maturing souls do not as yet number one in one hundred thousand of the grand aggregate of human beings. They comprehend the truth by *feeling* that to the extent worldly motives are involved—such as the desire to acquire material wealth or become personally famed as founders or promoters of new systems of culture, in any form—just to that extent the truths of Universal-Celestialism will not and cannot flow into the soul. That ethical schools of latest development stand far in advance of the most progressive of the old ecclesiasticisms is true; but even the most advanced of these are forging on to higher and truer psychical conditions, in the heat and glow of which they will dissolve into nothingness as organizations. What this New Soul-Force or Psychic Energy is we may not at this time be able to fully explain—in words; but we have no fear of the consequences of the treasure-houses of Wisdom being thrown wide open to all the world. The difficulty in the way of immediate and general illumination is, that soul-truths must be *felt as inherent life-forces* before they can be realized to the consciousness; and this being a matter of individual soul-progress, but few have reached so advanced a stage of receptivity.

As we have often asserted and long maintained, mechanical forces have no existence—all forces are inherently intelligent; and intelligence, of positive or negative quality, extends to all points and fills all space. Hitherto in their experiences mankind have been conscious of but one universal natural force, and that has been matterward attraction, known to modern science as gravity, or the tendency of the material to gravitate towards its overbalance. Whether the movement is in or out, towards the circumference or towards the center, the human consciousness has been the same, has been held down in debasing thralldom to the false idea that back of the universal movements are dead-weight motors. In this low consciousness man comes from the dust, he spends his years gathering dust, and to the dust he returns; and dust [death] is his portion until he is resurrected higher-life consciousness.

Instead of matter gravitation being the universal conserving power, it is just the reverse—it eternally operates to pull the universe to pieces. Its operation may be likened to the conduct of an unruly child that is parentally over-ruled against its will. Gravitation is the Evil Principle, the Devil of human superstition—it is negative to and just the opposite of the Divine Principle, the Positive God-Force that saves and preserves. The Celestial Life is an upward attraction away from matter. The bodily reappearance of Jesus was a mere intimation of immortal life in the mask of death, the only way the lower human consciousness, not yet quickened out of dead matter perception, could be

reached. And now after the slow growth of eighteen centuries from the planting of the hidden germ, the true consciousness is just beginning to unfold—it is just beginning to be realized that the consciousness must rise above the negative Law of Gravity before the positive Law of Life, or the attraction upward instead of downward, can operate to free the matter-imprisoned soul, so that it may "mingle with the universe" and become awakened to its divine nature as a part of the eternal verities. The change will be absolute, externally and internally—the Celestial Life is dominant over the material existence, just as the force that draws the planet in towards the sun dominates the opposing force that would carry it off into the abyssmal depths.

The Animal-Man will soon abdicate to the Divine-Human.

A DELEGATION of church people came, and one said: "We will take this Power now." And then was voiced, as if out of the depths of infinitude: "You take the Power—you, who have quenched each little influx of light that has struggled for human expression through the dark ages of time? Think ye the Power Celestial can flow through such channels? Hope rather to arrest the stars in their course."

## THE MASKED ARGUMENT.

**A**GENTLEMAN of this city inquires of a secular editor why, in noticing Easter festivities, said editor had spoken of belief in the resurrection of Jesus as a superstition. The editor answered through his paper Hume-wise—belief in such a miracle is not justified by human experience, is unreasonable, etc.; and right here, while adroitly keeping his most formidable argument masked, he takes all the benefit of it, by referring to the alleged supernatural wonders now occurring as evidences of how easy it is to deceive the human senses. Admit that Jesus did reappear in physical form, such appearance could only have been a type of spiritual truth to those who had not yet advanced to consciousness of the essential truth, for "flesh and blood cannot inherit the kingdom of heaven." And what is the mere tradition of typal evidences worth as a "saving power" to those who are unwilling to receive present evidences? Do not "the followers" of these times (by profession) deliberately choose and accept the *superstition* in preference to *contemporary proof*? It is clear that there is but one hope of continued prestige for institutionalized Christianity—it must accept the modern evidences, or fade out in the light of advancing intelligence with the old superstitions,—the dead letter, upon which it is based; and when it comes at last to the acceptance of the former, as it is even now doing, it must begin with the types of this dispensation, looking for higher light to those outside the ecclesiasticisms, who alone have advanced beyond them. The Christ that did live has no virtue now; the Christ that lives alone possesses saving power.

AN evil thought outvenoms the serpent's fang.

Written for the World's Advance-Thought.  
WAS THERE SAVING POWER IN THE  
DEATH OF JESUS?

BY S. H. HERRING.

**A**NY Christians profess to believe that Jesus Christ died to save sinners from the penalties that would naturally result from the transgressions of moral law—that to believe, and be willing to be saved, will guarantee eternal life and happiness. There are various shades of opinion bearing upon this idea that the surrendering of his life upon the cross at Calvary was a vicarious atonement for the sins of a dying world.

Now, while I hope to respect the honest opinions of all upon religious questions, it seems to me that such a belief is hardly sustained by the facts bearing upon the question, as viewed from a standpoint of unprejudiced reason.

Admitting that Jesus was the Messiah, as Christians claim, and that he was a martyr, as the bible shows, what could there be about the death of his physical body to save another from moral obligations or spiritual punishment?

While we greatly revere the thousands of martyrs who have lain down their lives for country, home, friends, humanity's interests, moral principle and religious convictions, and look upon their resignation as proof of their sincerity, and the spiritual nobility of human character, why should we attribute to any or all of them power to shield us from personal responsibilities, or absolve us from physical or moral or spiritual obligations, pains and penalties which our own acts may incur or deserve? And how can the physical death of Jesus insure either the immortality or the happiness of any soul?

By all the best information obtainable by the living, death is not such a terrible thing as one might imagine, whether caused by accident, by disease, by old age, or by execution. And persons of highly developed spiritual natures hold of far less value the mere physical, which holds them in bondage to the world, than do the more worldly and animal in nature. It cannot be denied that the spiritual nature of Jesus was exceedingly great. That his body was destined to perish anyway, in accordance with natural law, as that of all clothed in mortal flesh, was inevitable. And why could it make so great a difference whether his physical body perished by the hands of enemies, or by the natural process of decay, upon the spiritual lives and destinies of mankind? Surely Jesus did not hold his poor body in such great value that his surrender of it could recompense the world for sins against the law!

Such a recompense seems altogether too cheap. Why should any man flatter himself that he can escape the just penalty of his acts in so easy a manner as that prescribed by teachers of this peculiar doctrine?

If Jesus had surrendered his spiritual life for man's spiritual redemption there would seem to be something plausible in it, if he counted his spiritual life of sufficient value to offset all ages of man's spiritual life. But even then some might with reason doubt the justice of such recompence.

Jesus Christ came to teach, not to subvert the laws of God. Man's responsibility under the law is his own, and cannot be shifted upon the shoulders of any other being. He can by wrongdoing injure himself and others. His individuality ever carries with it personal responsibility.

His relation to mankind carries with it a community responsibility commensurate with his influence therein.

This is in strict accordance with Natural and Divine law, and with the teachings of the Divinely inspired. Why not accept of this truth in all seriousness, and, while we acknowledge our obligations, strive to prove equal to them by living as good lives as we can, feeling persuaded that our own and others' good must result from well doing.

The saving power of Jesus is in the saving power of Truth.

And the saving quality of Truth is in the observance of its injunctions.

Therefore, oh man of mortality and of immortality, learn ye the truth; put thy trust in the Divinity of the Law; and, with faith in the final outcome of righteousness, live in accordance with thy highest aspirations.

Deer Ridge Farm, near Los Gatos, Cal., April 20,

#### ACCORDS WITH SWEDENBORG.

To the Editors of The World's Advance-Thought:

I READ almost the whole of your publication. I do not agree with everything I find in it, but it seems instructive throughout. I take other spiritual publications, and read "Oahspe" with great interest; but your paper supplies a need of the present time that makes it indispensable; I believe, however, much similar good may be found in the others. I need not say that I hope for its continuance: I might as well say that I hope for light to continue from the dawn to the coming day. I know that it is an incident of the World's Advance, and cannot be suppressed.

My isolation from those in sympathy with Whole-World Soul-Communion has left me somewhat out of your good company, but I have made some attempts to be with you in spirit.

I am called a Swedenborgian—properly so, I think. As a student of Swedenborg I feel curious to know why the accredited disciples of that great teacher do not at once see that your advocacy of Whole-World Soul-Communion is in accord with his idea of a Church of Human Brotherhood Illuminated with the Father's Presence to Human Consciousness. Swedenborg enunciates, with sufficient distinctness to be understood, the true church of the Divine Humanity, to be the Father coming in the practical operation of a Whole-World Soul-Communion. Practical, because with charitable allowances for differences of opinion, and without the embarrassment of antagonistic creeds and autocratic dogmas.

I see your present undertaking as Light in the New Jerusalem descending from God out of Heaven, and wish you God speed.

ALBERT A. MILLER.

Brooklyn, N. Y., April 10.

Written expressly for THE WORLD'S ADVANCE-THOUGHT.

#### MOTHERHOOD AND HUMAN DEVELOPMENT.

BY LUCINDA B. CHANDLER.

**T**HE most wonderful and the most beautiful phenomenon of human life is the germination, embryonic development, and evolution to perfect form capable of organic function, of the human infant. Following birth, the development of mind is usually a source of delight in the infant years of a bright child. But, during the plastic period, when the delicate fibres of the embryo respond to every thought and feeling of the mother, every impression and emotion, with electrical rapidity and force, how much more interesting and instructive would it be to witness foetal development, could we clearly see the production to result from the soul-power of the mother's experiences and will-energies upon the soul-power and organic faculties of the child, and thus the effect upon its future destiny.

Men professors in medical colleges have so misled youth as to instruct them that the human embryo cannot be affected by any conditions of the mother's nervous system, because there is no connection between the nervous system of the mother and the foetus!

The psychic development of humanity has in consequence of such dense ignorance been extremely slow and laborious. The process of normal evolution from animal to human, and from human to the higher grade of human, the spiritual and beneficent, has been deranged, owing to lack of knowledge and comprehension of the high powers of the mother soul to build a fitting instrument for the expression of soul-forces, and the lack of provision for the suitable environment of the mother.

That humanity possesses so much tendency to upwardness and evolution in the direction of Celestialism is a demonstration of the Omnipresent Beneficence ever acting to overcome hindrances and to perfect human unfoldment. At the source of life, at the source of structure, there is such damaging interference, it is only a wonder that more lives are not wretched malformations, physically, mentally, and morally.

The research and experiences of men in other lines of propagation have failed to suggest, or at least to apply, the analogies that belong to physical organization on the animal plane, merely. The careful selection of the best stock for increasing flocks and herds, and rigid compliance with the laws that experience has revealed to be requisite for perfection of form and quality, have failed to educate man to a corresponding carefulness and obedience in the reproduction of himself.

The evidences of the direct effect upon the embryo of, or through, the nervous system of the mother, are numerous and incontrovertible. The formation of structural semblances, such as fruit, and various objects, carrying forward in many instances the phenomena in fruit forms of the gradual development (in the season of fresh growth) from a bit of rough surface on the skin, to the shape, size, and appearance of the fruit even to

maturity and ripening. The tree of life in human structure is capable of producing the likeness of other forms of life in fleshly structure. These phenomena indicate the high degree of creative energy residing in the human mother. The supreme and unfailing mother love indicates, too, the natural source of development toward the spiritual and Celestial. A child unloved before its birth by its mother is the most pitiable object in the universe. Fortunately this rarely occurs, but to the detriment of thousands of lives the blessing of this love concentrated, as it should be, in pure and high aspirations for the benefit of the child, is interfered with by demands that are foolish or irritating and disturbing to the mother's spirit.

In woman's maternal function is demonstrated the high office of an intelligent motherhood to not only organize and build a fleshly tenement, but to work through her psychic forces upon the most delicate, susceptible and potent known or material instrument—the nervous system of the human body. Antenatal impressions are often indelible. A vast number might be cited in illustration. Space will be taken for but one. A man of mature years, in a discussion upon spiritual phenomena, remarked that he had all his life, when trying to shut out thought and court repose, (and usually when he closed his eyes), experienced the clear seeing of an infant's face, with a cap and border around the face and a ruche about the neck. It seemed to be ever present, and as vivid to his inner vision as any external object to the physical eye. This was evidently an instance of antenatal impression. In the fourth month of her pregnancy with this son it became necessary that the bodies in the cemetery lot belonging to the family of the mother should be removed. It was only six weeks after the decease of an infant child, and she felt a strong desire to look at the face again. But the evidences of dissolution were unpleasant and gave her quite a shock, leaving doubtless a more powerful impression on the foetal organism than might otherwise have occurred.

The more violent emotions of fear, terror, grief and anger, have many times scarred lives with deplorable results, and many times caused idiocy. The beneficence of a calm, exalted, tender and loving spirit presiding over the building of a brain and nerve system in antenatal life is the most effective and far-reaching agency for bringing humanity on toward its higher destiny, the mastership of soul-force over matter and material environment. The senseless phonograph exhibits the persistence of the stored sound vibrations. The exquisitely sensitive nerve organism of the human body, and the marvelous brain structure, the throne of soul-force, exhibit the persistence of the stored vibrations of thought and feeling imparted by the mother to the child in embryo. The New Dispensation ought to bring along with it a New Education based on the science of anthropology, so ably forecast by Professor J. R. Buchanan—a School of Maternity, wherein the stored experience of motherhood could be added to the teachings of psychical research and sarcognomy.

The most cheering sign of the times, because the one which involves not only liberated manhood, but uplifted womanhood, is the progress of the Co-operative Idea as a basis of a new industrial system. Social purity, the vital principle of healthful social life and of human organization, cannot be advanced in a state of society which makes woman financially helpless. An industrial system that shall remove every occasion for woman to sell herself, legally or illegally, will liberate to that extent the soul-force of woman, and remove a vast occasion for the aggressions of vicious propensities and carnal appetites.

Co-operative communities in which shall be provided remunerative labor for all able-bodied persons, and an assurance of supply for necessities to the sick, aged, and feeble, will prove the most beneficent and effective reformatory institutions. In such a state of society, of harmoniously related membership, an impetus would be given to the higher aspirations of many who now are pressed down to the soul-benumbing considerations of bodily needs as the chief demand of existence.

In such an organization of industrial and social life the corroding anxiety and wearing hardships of poverty would not depress the soul-energies of the mother, and the mental sphere would be impregnated with the fraternal spirit instead of the narrow and cramping selfishness that attends our competitive system. Motherhood in its fullness is soul expansion. It nourishes, cherishes, protects, and is a beneficent genius to helplessness and inexperience. When social, industrial and domestic organization contribute to her resources the mental repose of an assured subsistence, and intelligent sympathy, the human product of her life and love will exhibit a blessed expansion of faculties and increase of vital energies.

Little wonder is it that the many have not found their souls, far less become cognizant of their possibilities, when the struggle for subsistence has been a struggle with the wild beasts of greed, unscrupulous ambition, usurped power, and competitive selfishness, in which the success of one is necessarily the defeat of another. Domestic life, in the home and in the commonwealth, requires for its best welfare and highest happiness the broad and deep beneficence of motherliness, the impartial and equal benefits and fraternal association that the true mother craves for and bestows upon all her children.

In such a spiritual sphere Fatherhood would have congenial soil in which to grow to its proper proportions. Human development requires an advance in social structure to the necessities of a full-grown Motherhood.

#### VIEWED WITHOUT PREJUDICE.

**R**EV. HEBER NEWTON has contributed to the "New York Herald" what he is pleased to designate "a Bird's-eye View of Spiritualism," though it covers several columns of the "Herald." Millions might studiously read it to their profit, though it presents few new points for the readers of the Companion-Papers. It is one of the fairest and most comprehensive essays

on the subject we ever read. We will quote a couple of paragraphs:

"Spiritualism is here, whatever we make of it, in the broad daylight of this nineteenth century of the Christian era; and this hard fact, when we ponder it well, is certainly significant. Dr. Hibbert, writing a theory of apparitions, felt called upon in his opening paragraph to apologize for seriously considering such a subject. Writers like Lecky have accustomed us to think of such notions as childish things which the western world has forever put away. Has not the age of reason once for all turned the daylight in upon the ghost world and shown its fantastic forms to be the chimeras of the night? So some have hoped and others have feared, all agreeing in the fact that science has made an end of all such superstition, and that ghosts have gone the way of witches, finding our atmosphere one in which they could no longer live. Yet here to-day is Spiritualism, walking unabashed into the light of the modern world, reviving superstition in the very face of science, reviving the follies of the age of faith, displaying a vitality which is anything but spectral, enrolling a vast host of professed followers, capturing a larger force who make no confession of faith, organizing a vast movement, which is spreading through all lands, building itself a body after most approved modern methods, forming societies, editing newspapers, creating a voluminous literature, challenging investigation, taking on scientific airs, seriously claiming for itself that it is to be the religion of the future. A sufficiently astounding fact—significant somewhat. Of what? That 'the fools are not all dead yet,' or that 'Thou hast hid these things from the wise and prudent and revealed them unto babes?'

\* \* \* \* \*

"The spiritual nature of man is not only emphasized afresh, but is stated intelligibly, self-consistently, in harmony with the teachings of clairvoyants, seers, mystics and poets of all races and ages, and accordant with whatever hints the deeper knowledge of physical science throws out upon this subject. Immortality is not only realistically brought to light, but it is shaped into a noble realism. In contrast with the vision which ecclesiastical theology has given, the panorama of the hereafter which Spiritualism unrolls is vastly more reasonable, and, strange to say, more ethical. Swedenborg is conceded to have transformed our conception of the hereafter and to have impressed for the first time on man a natural view of the life to come. His visions read as parables, give us an immortality which looks possible, reasonable, real, the natural issue of our earthly life, the habitat of a spiritualized man. Spiritualism reproduces the canvas of the skies which Swedenborg spread around us. Mr. Huxley may have hastily concluded in his famous dictum that if the seance discloses an actual hereafter it reveals one from which a sensible man shrinks in disgust. But even the spirit twaddle which thus naturally nauseated him has a significance which makes the life beyond unutterably solemn."

## TRANSLATED.

"The stars go down to rise upon a fairer shore."

FATHER JOHN BEESON, on the 21st of April, at his home at Talent, this State, was translated from the material to the spiritual plane. His son, Wellborn Beeson, announces the event—not sad, but altogether joyous—in this simple and touching language: "Without pain, and perfectly happy in the thought that spirit friends were around him, the grand, good man breathed the last earth-life breath and passed on. O, how beautiful and tranquil was the change! His influence will certainly be felt from the spirit side, where his vision will be clearer to see the duty required."

A little over a year ago Father Beeson was on his last visit to this city, and, night and day, while here, all his thoughts and all the physical strength he could bring to bear were devoted to his life-long work—trying to ameliorate the condition of the Indians and secure for them indemnity for the wrongs he maintained they had suffered at the hands of the whites. Tottering with weakness from old age, he forced his way through snow and ice to the residence of every parson in Portland, and a bright smile illuminated his age-withered face as he told us, "they all promise to come, and the editor of the 'Oregonian' said to me, 'bring in your notice and I will publish it.'" The plan was to hold a public meeting—especially to get an emphatic expression from the pulpit—and the Unitarian church was secured for the purpose. The notice was published in the morning papers, and The Advance-Thought was fully represented at the appointed time and place. But we had told Father Beeson, with the object of breaking the force of the disappointment when it came, that the people who had, with such outward heartiness and unanimity, promised co-operation and expressed sympathy, would fail in the fulfillment; and, so far as the good old man was capable of indignation, he felt this reflection upon his clerical friends to be in the nature of an imputation against himself. There were present Father Beeson and one lady and one gentleman friend who had accompanied him, and two from The Advance-Thought office—these five and no more, and not a single clergyman was there! With a benign smile, that was worth more to us as a moral influence than the best sermon of the popular class, he dismissed us, his zeal in what he conceived to be his appointed mission not in the least degree abated. The result was characteristic on both sides: the ministers knew Father Beeson was sincere in his work, whatever their opinion of its merits; but sincerity is not these times the leading factor in filling churches.

Father Beeson faithfully performed his duty, as he was given to see it, and now enjoys the reward.

MERE innocence is outer weakness; Wisdom born of the trials of experience is at once outer strength and inner power. Innocence is safe in heaven; Wisdom inhabits heaven and rules the earth.

BUT shadows all, save what is accomplished from the spiritual side and from spiritual motives. Have you correctly estimated your wealth?

## SPIRITUAL BLINDNESS.

HIS was a street remark we heard in the midst of the festivities commemorative of the one-hundredth anniversary of Washington's inauguration: "If Washington was back here now he wouldn't amount to much. He would know nothing about railroads, telegraphs, telephones, etc." What spiritual blindness! And no doubt the utterer of these words affects to believe in immortality on faith in the resurrection of Jesus. George Washington could not have been instrumentally moved while a mortal to do what he did without being psychically connected with spiritual powers that could look down upon a continent and direct movements over it as a human being would overlook and manipulate the pieces upon a chessboard; and having thus instrumentally performed his work, would it not be reasonable to believe, on the Christian's theory of immortality, that his soul would ascend to the plane it had served, thence, with clearer vision and enhanced power, to continue working in the interests of humanity? Does not such reasoning as this give to Christianity all it has to offer of practical value, that can be rationally accepted? As a matter of fact, George Washington feels a more lively interest in all that concerns human progress than ever before, and he is now one of the grand unity of souls that are working to unite all the nations in fraternal bonds. "Railroads, telegraphs, telephones, etc., are but externalizations on the material plane of thoughts inspired from the spiritual side; and greater conquests over the natural forces will succeed when human beings learn that the true philosophy of life is to work for each other. Not the greatest of the greater conquests will be utilizing natural water power by converting it into electricity and distributing it wherever and to any extent needed.

THE human creative thought is projected at conception, and it goes forth to externalize itself according to the germinal principle involved. If the unified soul-forces are wholly directed to compassing worldly success, balance will be lacking in the result—idioty, or even worse, may be the fruit. But a universal force ever operates to establish the equilibrium, and its manifestation to the consciousness is the being "born again."

THE "Desarmament" is a weekly newspaper just started in Paris as an advocate of general disarmament, as its name implies. It opens with letters from Gladstone, Emilio Castelar and Jules Simon, and contains much good matter, original and selected, promotive of peace and friendship between the nations. The Peace Wave gathers power as it rolls.

IF the dual-unity thought is purely Celestial no sin-stained mortal will result, but an infant angel will go forth to grow up in the smiles of God and shed essences of love down upon the lower planes.

A PRIZE FIGHT is a sore spot on the Race Man from which is ejected foulness that pervades the whole body. Suppuration proceeds satisfactorily: better prize fights than battle-fields.

## LEGAL BARBARISMS.

A PAPER of this city notes that the County Jailor confined in a dark cell one held to appear as a witness in a pending criminal case, the offense of the prisoner being that he too emphatically remonstrated against his prison fare and treatment. This brings up for consideration a defect in criminal jurisprudence that takes the form of an outrage upon justice—and what more demoralizing than the example of injustice from the so-called "tribunals of justice" themselves? There is no excuse, and, in ordinary course of the administration of law, there is no necessity, for making a sacrifice of the liberty and self-respect of the citizen without fault or miscarriage already consummated on his part. If the witness of a criminal act cannot give good and sufficient bond to appear and testify at the trial of the case, is this a justification for throwing him into jail like a convicted felon to insure his appearance to testify? But this is demanded by the law of all "civilized" countries. In such case the prospective witness should not be confined within walls at all, and he should be subsisted in a decent and respectable manner. Another disgrace to our so-called civilization, and imputation upon its systems of jurisprudence, is the fact that there is not a statute in any Christian country providing to indemnify one for loss of time and privations suffered by being held indefinitely in ignominious confinement under accusation of crime of which he is finally proved innocent. If individuals are at times called upon to suffer in this way for the good of the whole community, it is but right and fair that the whole community should make just recompense to the sufferers, so far as this can be done.

## FACES SUPERNATURALLY APPEAR.

THE following, under date of April 27th, has been given to the public by one we think to be, from his initials, an Oregon journalist:

"It may perhaps interest some of the worshipers at Trinity Church last Sunday morning, during the Easter services, to know that a clear-cut profile of the Madonna was cast on a back-ground of light, reflected obliquely from the chancel window, on the wall, at the left side of it, and just behind the side lamps, the fixtures of which was the artist, the shadows therefrom draping it in the traditional habiliments as portrayed by the old masters. I should be glad to know if any one but myself noticed it, as it was so distinct as to be startling."

In this connection it may be interesting to know that a soul-force projection, in form of the apparition of a female face, appeared, when in his room alone, to a Salem (Oregon) minister. We do not know that this minister ever told the experience; but we were there—and also here—when it occurred. If he would turn this spiritual object-lesson to valuable account, he must, by soul will-power, close the conflict between the false thoughts proceeding from early education and the living inspirational thoughts that are trying to gain ascendancy in favor of the latter. Then, instead of being haunted with gloomy thoughts of death, he will rejoice in the inner consciousness of life eternal.

Written expressly for The World's Advance-Thought.

### SECTARIANISM.

BY JAMES G. CLARK.

**S**ECTARIANISM, wherever found, is spiritual "miasma." There will be no demand for books like "Robert Elsmere," and men like Robert Ingersoll, in the line of rationalistic missionary work, when the Christian Church becomes indeed the Church Universal, opening all its doors, windows and skylights to the great truth that humanity is a unit, and that church and creedal lines are as powerless to prevent the impartial touch of the Infinite, and the predestined influx of spirit presence, under proper conditions, as the land surveyor's division lines are to prevent the summer sunshine from quickening the soil. It is, to me, a marvel that so many intelligent people of all creeds are so slow to learn that spiritual faith, of all ages, shades and grades, is one in principle, purpose and end; and that the proof of this principle does not depend upon any one particular age or record, but that it inheres in, and manifests itself through, the imperishable instincts of the soul, differing in manifestation according to structure and circumstance.

The mist of the ocean headlands is a healthy tonic, while the same amount of original moisture rising from a pestilence-breeding swamp is called "miasma," and acts as poison to the system. And so the difference between the varied phases of the spiritual principle—past and present—is not that of Original Source, but of expression incident to the paths it has taken, either through choice or necessity, in search of light.

Yet the malaria-breeding swamp is far preferable to the dry, bald, cheerless desert representing Atheism. All great impulses that sweep through the realms of human experience—like great rivers that sweep through continents—are necessities for the fulfillment of great ends, and their value depends largely upon the way in which we relate ourselves to them.

When the Christian Church learns how to properly accept and utilize the growing, irrepressible consciousness of spirit presence, out of which all forms of religious faith have sprung, it is possible that the vast army of honest believers outside of the creeds—and the world is full of them, though Mrs. Ward seems to ignore them utterly—will begin, through a careful comparison of notes, to realize that human souls are magnets, subject to the laws of attraction and repulsion, and that the most powerful and irresistible magnet of our planet is to be found in him who said, "And I, if I be lifted up, will draw all men unto me."

All honest and intelligent—yes, ignorant—believers in the soul's immortality are natural allies, and while moving in different, or even seemingly opposite, paths, are bound for the same goal. And hence, it is neither becoming nor generous, for us who believe in so-called supernatural phenomena—either in the past, or present, or both—to scoff at one another because of the different modes and fashions of the outside garments we wear.

Yet when Squire Wendover and Robert Elsmere discard "materialization," and other phenomena,

as recorded in the past, Spiritualists join in the applause; and then when Huxley not only denies all ancient miracle, but writes a very foolish letter in which he gravely informs the public of the sort of "shoe-leather" essential to the ready production of modern phenomena that have in the past forty years modified, if not revolutionized, the creeds of the world, and permeated every school of literature, Christians hurrah for Huxley; while Atheists, who believe in nothing but a brief dispensation of themselves, not only endorse Huxley, but regard both Christians and Spiritualists as liars, who have swung into the plumb-line of veracity long enough to tell the truth concerning each other.

This result is no doubt partly due to a confusion of terms, but more to a narrow sectarianism on all sides—a sectarianism that renders average human nature blind to the truth that Nature is a harp of a thousand strings, and that the human soul is not only supplied with a back-door, front-door, and windows, but with a dome and skylight, through which it may get knowledge of the upper worlds and planets.

220 Market street, San Francisco, April 17.

### OVERCOME EVIL WITH GOOD.

**A** clairaudiently heard myself criticized and censured, at a recent gathering of Portland church ladies, for having, once upon a time, fed some hungry rats. "It is true," exclaimed one of our censors, "for I saw her feeding them." Sisters, just shut yourselves out from the world—if you can—and then ask yourselves whether your worship of the Illuminated One, who, friendlessly and homelessly, wandered over the Judean hills and valleys teaching the unity of all life, teaching that God is Love, teaching that "not a sparrow falls without the Father," is not hollow and soulless. Your idea of life outside of yourselves gives you a God outside of yourselves, making you aliens and pitiable suppliants to all above you, objects of hatred and fear to all below you. You differ with us; we do not differ with you. You hate rats; rats hate you: while our love includes you all. What is a rat?—or say, in place of a rat, a venomous serpent—but the externalized form or symbol of a hateful human thought? Think of that! Did not Jesus teach that the essence of evil is in the thought? [Matt. v: xxviii]. The hating thought is the creative force that multiplies hating things. The love-thought alone can transform into objects of gentleness and innocence the vicious and venomous. With thoughts of universal love prevailing, every noxious plant and venomous and vicious animal, reptile and insect would disappear from the face of the earth.

"A CHILD unloved before its birth, by its mother," says Lucinda B. Chandler, in her article herein on "Motherhood and Human Development," "is the most pitiable object in the universe." Ponder it well, parents, present and expectant.

THE word "test" implies doubt. "Tests" or doubts are altogether too common among those who claim knowledge of immortality.

### RISE TO THE TRUTH PLANE.

**A**BOUT a week after intelligence was received of the abandonment of the steamer Denmark a professional medium made the statement from a public platform that but two of her passengers would ever be heard of again; and a week later, when dispatches were to the effect that hope had been given up, this medium reiterated the former statement, declaring she had clairvoyantly witnessed the catastrophe that overwhelmed the hundreds the Denmark was carrying. The next morning the dispatches were in print giving the particulars of the rescue of every one of the passengers by the steamer Missouri. We are asked to explain.

The bones of the human anatomy are what we may call ground-supports of the whole human structure, mental and psychical as well as physical, and in the same way matter-worlds are ground-supports of God-Beings, there being life-energies and sensitive nerve-lines connecting and inter-relating the latter as there are, on a microcosmic scale, the former. Thus the same law is given for the atom that is given for the planetary system; and the individual consciousness is ever circumscribed to its own field, be that field atomic or cosmic. If the mind-consciousness is limited to those things that relate to material wants and desires it cannot soulfully cognize what lies beyond, and is therefore dependent for intelligence not available by the ordinary external ways upon the uncertain impressions cast upon or thoughts communicated to it by the immediately surrounding intelligences—and these, under the law of spiritual affinity, must be on similar planes of consciousness. A false impression may be psycho-scenically transmitted so as to make the one receiving it believe the inner vision has really been directly opened to the full truth; but the soul cannot be opened to truth in the absolute that is above or outside its field of consciousness.

It must not be understood from the foregoing that physical organization is a primary condition of life. When consciousness rises to the universal plane then the human-physical organism may be dispensed with, as the scaffolding may be when the edifice is completed. Though soul, spirit and matter are forever trinity-in-unity, the second quickens and expands, and the third yields and conforms, to the necessities and requirements of the first.

Soul-consciousness may be cultivated and unfolded so as to embrace in its field absolute knowledge of events and conditions on other planets. To promote such cultivation and unfoldment is the object of Whole-World Soul-Communion. The wreck of the war-vessels in Apia harbor was spiritually reported before intelligence thereof had been received through the ordinary channels; and intelligence was also received in advance of the rescue of the Denmark's passengers. The information in these cases was transmitted along and received from the universal currents of intelligence, or the cosmical nerve-lines.

Falses are avoided by rising in consciousness above their conditions.

## SOUTHERN CROSS PAPERS.

Written expressly for The World's Advance-Thought.

## THE SABBATH.

BY THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND

**W**HATEVER misinterpretations and misconstructions the term "Sabbath" (meaning rest) may be subjected to by unqualified men, it is nevertheless true that the Sabbath is a heavenly institution, and that it was made for man; and if man, by his proneness to misconstrue, has inverted the primal intention, as though man was made to be the slave of the Sabbath, that furnishes no reason why man should meekly commit himself to the slavery, nor foolishly give up an institution having in itself all the potency of a blessing.

Sweet rest remaineth for the people of God; a peaceful calm, all strifes, storms, struggles and sadness at an end; a Nirvana for which the troubled nature as certainly yearns as does the fatigued and wearied physical frame yearn for repose in slumber. But this Sabbath, the longed-for Nirvana, the haven of rest where all the pleasures of life in reality may be fully enjoyed, has never yet been anything more than a prediction. To God, whose standpoint is perfection, it is easy and natural to say that He blessed the seventh day as the Sabbath, made it holy, and rested from His labors on it, while yet that Sabbath is no more than a prediction of the future; it is correct for Him, we say, thus to speak, because naturally He speaks of things that are not just as though they were, seeing that to Him the future is an ever-present now; and that view is all the more apparent to us as we realize that a thing once willed and provided for by God is as certain of accomplishment as if it were done.

The Masterful Nazarene once said: "My Father worketh hitherto, and I work." Now that statement is out of all harmony with the thought that God was in the act of resting from His labors then. And not a solitary fact in human history recorded fails to show the constant operation of God upon, with, for—or in some apparent way, it may be, against—His creatures. Were it true (in any other sense than as a prediction) that the Sabbath, when God ceased from His labors was fact, we could not see, as we everywhere do, that God was constantly operating to work some end, some ultimatum not yet realized. We look for evidence that the six days' work of Creation is completed; and though we look ever so carefully and particularly, we see not the outcome of the sixth day's work yet; we look in vain for the Perfect Man in the image of God, male and female in one; and if we read our bibles aright we must have the product of the sixth day's work—the Perfect Man—before the dawning of the seventh. Creation is a work yet in progress, and man is a co-worker with his Maker in bringing about the result. When the last perfecting stroke is done a shout of exultation will reverberate through the universe, and joy and peace and blessedness will flow in to hail the advent of the true Sabbath Morn.

Man's treatment of the Sabbath all along may

be aptly compared to the conduct of the infant or undeveloped child, who treats gems of value and trifles that are worthless all alike. Man has been much the slave of the Sabbath institution. Men have posed as the world's leaders and instructors in Divine things who have wielded the institution as though it were a rod wherewith to administer wholesome chastisement. Pity for such blind leaders, and the blind ones so led! The Sabbath was meant to serve man as a boon and a blessing, not to be held over his head threateningly as a coercive weapon to enslave him; and every one who rises to the dignity of a child of God made free by the truth will realize in himself just what the Nazarene did when he said, "the Son of Man is Lord also of the Sabbath." The one who has attained to that dignity is not likely to allow any one to bring him into bondage to meats or drinks, holy days or Sabbath days: for such an one can only esteem every day alike.

Whatever plane of being is realized and acted upon by man, he will of necessity frame his Sabbath idea in accordance therewith. On the lowest material plane it can mean nothing more than cessation from physical labor. Well: the idea has legitimate scope and action there, and every wise Government that even proximately realizes its functions will see that the Sabbath idea is carefully conserved and allowed its place in their legislation. The material plane must be met by laws in unison with its scope and requirements; and the well-being of a people living by physical toil is necessarily more or less dependent upon periodical seasons of rest and relaxation therefrom. Above the physical plane shows the mental, which we will notice here as being distinct from the true spiritual, and what applies on the lowest plane is equally applicable on this, the intermediary one. Those who have not risen into the higher life of the spirit itself, but who are distracted for six whole days in succession with mental toil and restlessness, will find a very large measure of restfulness in having their mental faculties occupied with the things of God for one day out of seven. Thus a mental Sabbath will be realized, and be an immeasurable boon.

All such Sabbaths, however, are but shadows of coming events, sent as prophecies or forerunners of peace and rest and joy to come. When a man rises into the true spiritual state he cannot allow himself to become absorbed in the world's scramble for greed and lust and power, any more than he can allow himself to revel in mud and filth with swine. By rising into that state he enters into a very rest and peace or joy, and largely anticipates the reality of the future Sabbath period. It can be fully entered upon thus; the conditions are quite possible here and now; but to do it the flesh must be crucified in its desires and affections—that is to say, the pleasures, the treasures, the measures the flesh finds all its vigor of life and enjoyment in must be denied, until the very leaning towards and hankering for them has itself disappeared. This done, the customs, fashions, manners, and so forth, of the world and its votaries will have peremptory notice from that elevated na-

ture to quit also. After these are thus dealt with it will be hard to find anything of the devil left to fight. Still the trio of the flesh, the world and the devil are hand-and-glove together: so to fight one you fight all; and when they are all fought and overcome the great work of life is done; the rest to come must and will then be entered upon—at any rate appreciably and measurably—and then such favors, such possibilities as belong to the spiritual state, will be in possession, those which eye hath not seen, ear hath not heard, and heart of man groveling with earthly things and joys has never conceived.

The spiritual man enjoys the Lord's Day every moment of his life—not the one who keeps the shadow of it every first or seventh day (which of the two is altogether immaterial); but the one who has grasped the substance, who has an unction from the Holy One, the anointing which makes him a Christed one, and who is consciously aware of the Christ within and reigning supreme over his entire nature, such an one enjoys a veritable Lord's Day continually, a Sabbath without an ending. Those whose recollections of Sabbaths are but as whips and scourges held *in terrorem* over them by those who know no better, the light in them being darkness, will only laugh derisively and scornfully at the idea of an endless Sabbath.

Oh, the mischief the tyrannical notions of the Sabbath have inflicted! And all superstitions are alike pernicious. Darkness cannot long linger with its soul-killing cruelties; the Light begins to stream over the mountain-tops and to pierce the deepest shades. Man will soon be able to see clearly enough what at present is not much seen, he will be able to distinguish between his friends and his foes. While darkness is abroad, and friends and foes are mixed, and to the senses that have scope in the darkness quite indistinguishable the one from the other, it is with very great difficulty that proper discernment can be exercised to save from committing the greatest and most mischievous blunders. But one thing is very certain: The one who only sees man as made for the Sabbath has not the sight necessary to help his fellow; and those are wise who flee from such poor blinded creatures as they would from a ferocious beast of prey. Those only who realize a Perpetual Sabbath are worthy of being guides to others, or of being listened to without marked distrust and suspicion. Blind leaders are common enough, if our eyes are good enough to see with.

Brisbane, Queensland, March 1.

THE little leakings of the Universal Soul-Forces through the crumbling wall that separates the Night of Time from the Day of Eternity they call "spirit power." Go forth into the boundless fields of Nature and let your essential being flow away in the vital currents in which worlds circulate like blood-globules in the veins of your physical body and expand your soul with inspirations of true Spiritual Power.

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O FIRST of human blessings and supreme!  
Fair Peace! how lovely, how delightful thou!  
By whose wide tie the kindred sons of men  
Like brothers live, in amity combined  
And unsuspecting faith; while honest toil  
Gives every joy, and to those joys a right  
Which idle, barbarous rapine but usurps.  
Pure is thy reign; when, unaccursed by blood,  
Naught, save the sweetness of indulgent showers,  
Trickling, distils into the verdant glade;  
Instead of mangled carcasses, sad seen,  
When the blithe sheaves lie scattered o'er the field;  
When only shining shares, the crooked knife,  
And hooks imprint the vegetable wound;  
When the land blushes with the rose alone,  
The falling fruitage aad the bleeding vine.  
O Peace, thou source and soul of social life;  
Beneath whose calm inspiring influence  
Science his views enlarges, Art refines,  
And swelling Commerce opens all her ports;  
Blessed be the man divine who gives us thee!  
Who bids the trumpet hush his horrid clang,  
Nor blow the giddy nations into rage;  
Who sheathes the murderous blade; the deadly gun  
Into the well-piled armory returns;  
And, every vigor from the work of death  
To grateful industry converting, makes  
The country flourish and the city smile.  
Unviolated, him the virgin sings,  
And him the smiling mother to her train.  
Of him the shepherd in the peaceful dale  
Ghants; and, the treasures of his labor sure,  
The husbandman of him, as at the plow  
Or team he toils. With him the sailor soothes,  
Beneath the trembling moon, the midnight wave;  
And the full city, warm, from street to street.  
And shop to shop responsive, rings of him.  
Not joys one land alone; his praise extends  
Till as the sun rolls the digressive day;  
Far as the breeze can bear the gifts of peace,  
Till all the happy nations catch the song.

[JAMES THOMSON.]

I would not enter on my list of friends  
(Though graced with polished manners and fine sense,  
Yet wanting sensibility) the man  
Who needlessly sets foot on a worm.

[COWPER.]

### NATIONAL ARBITRATION AND PEACE.

To the Editors of THE UNIVERSAL REPUBLIC:

A FRIEND has just sent me an English paper with the good, though unique, name of *Concord*. It purports to be "the journal of the International Arbitration and Peace Association." I hope it comes to your editorial chambers.

One thrilling article in "*Concord*" of February 19 is headed, "The Social Aspects of War." It abounds in facts, figures and illustrations which, it would seem, should stun every ear to which they come.

The writer begins by citing a passage from a powerful work by Emile de Laveleye, entitled "Primitive Property," in which he points out that both in Rome and Greece inequality, after stifling Liberty, destroyed the State itself. The struggle between the rich and the poor, he says, between the Patricians and Plebeians, destroyed the ancient Democracies, and will destroy modern societies too, if precautions are not taken in time.

The writer in "*Concord*" then proceeds to say: "We are now face to face with the problem which antiquity failed to solve; and the situation in England to-day is much more critical than ever it was in the days of Greece and Rome. Socialism, unknown to Greece and Rome, now stalks everywhere abroad, fulfilling the portentous prophecy of Disraeli when he said: 'Socialism is a light breeze now, hardly stirring the foliage; but soon will be the hurricane, overturning everything in its path!'"

Well, too, did Henry George ask: "What shall we say of Europe, where the dams of ancient law and custom pen up the swelling waters; and standing armies weigh down the safety-valves, though year by year the fires grow hotter underneath? Whence shall come the new barbarians? Go through the squalid quarters of your great cities, and you shall see even now their gathering hordes!"

Returning again to the "*Concord*" writer, he asks: "What is it that has produced this inequality, and has brought this great social question into such ever-increasing and dangerous prominence? His answer is: "Chiefly the intolerable taxation which the people are made to pay for War, and preparation for War! paying," he adds, "a hundred thousand pounds a year for Breman torpedoes, and their inventor five thousand pounds per annum to experiment with them, when our poor are starving like rats in our streets, and more women and children are allowed to sleep on the cold, hard pavements in this bitter winter weather, and while one in thirty of the population cannot go from the cradle to the grave without

coming to the workhouse. \* \* \*

Millions are being spent on iron-clads, while the bitter cry is ascending to heaven in protest against our neglect of the poor." Even in time of peace the War bill of Europe is four hundred millions per annum, [two thousand million dollars], while her 'white slaves,' and those predicted new barbarians, are gathering and preparing for Social War in the slums of the large cities everywhere. At this moment Europe has under arms, of naval and reserve forces, no less than fourteen millions one hundred and forty-nine thousand nine hundred and fifteen men, trained and disciplined to butcher each other!

\* \* \* \* \*  
And the lamented John Bright has told us that four-fifths of the revenue of our country is swallowed up in War and its preparations. And he has further stated, that since the commencement of this century we have spent no less than four thousand four hundred and fourteen millions sterling on War and preparations for War!"

Coming to our own country, what is the record? Take a single item: The cash cost of our four years' War of Rebellion, only four years, was more than two thousand two hundred and fifty million dollars! More than five hundred and sixty millions a year! And who shall say the money was not, after all, the least of the terrible expenditures?

Money can be replaced, to whatever amount. But what else, of all the losses known to War, can be restored? We called our latest a War of Rebellion. To the Slave States it was such. But to the North it was, in all its cost, righteous retribution. The South claimed ownership in the slaves. But by the terms of the Federal Constitution and Union, the North consented to be the Slaveholder from the beginning; to return the fugitive to his whipping-post and branding-iron; and to shoot down any who might arise in the spirit of Patrick Henry and of Bunker Hill and seek their deliverance by force and arms. They were half a million when the dreadful covenant was made between the States. They had, under the Infinite Patience and Forbearance, multiplied to four millions when the great Judgment Day to Slavery arrived. Four million victims all spiked down to the earth by Northern bayonets! Innumerable more had died in their chains during the seventy years of captivity. Captivity a thousand times more dreadful than that of the Hebrew tribes in Babylon!

Whose arithmetic can compute the wholly irreclaimable losses in that dread encounter between the North and South? The thousands of millions, the billions of dollars, we know, and can re-

produce. The Northern Army numbered, in all, more than two million and seven hundred thousand men! More than half a million of them perished miserably by butchery in battle, or more miserably in camp and hospital. The two mighty peoples had sinned together, and were doomed to suffer together. Rather they were doomed to punish each other. It was as though Omnipotence Himself seized their two great armies, one in His right hand and the other in His left, and dashed them in pieces against each other. Baptized communicants of the same faith had at innumerable sacramental boards drank the sacred cup in wine bought with the unpaid toil of the poor, unpitied slaves! On the ghastly field of Bull Run what multitudes of these communicants drank their last sacrament in the blood of each other!

And now, to close, may it not be said the one true and only use of War is as a penalty for sin and crime? And the one only sin that can deserve such penalty is Slavery? The dehumanizing and hurling down to dwell and to be numbered with and known only as brute beasts evermore!

For three-quarters of a century such slavery was the sin, the shame, the crime of this Republican, Christian, Protestant-Christian people and nation.

What but War was adequate punishment for such abomination? But for War, how could human or Divine Justice ever have been magnified and glorified?

But the world, our country at least, has sickened of Slavery. It is hastening to repent. The wisest, even among the most incorrigible slave-holders of the past, are already bringing forth fruits meet for repentance.

And among non-slaveholding nations the Spirit of Peace is already unfurling its white banner. The genius, the spirit of the age, soars already far above the base ambitions so long ruling remorselessly in the hearts of men. The note of Peace by friendly Arbitration among nations is heard among the Alpine crags of one hemisphere, and across the Atlantic, over to our own Rocky peaks, and thence round the world, like the Chariot of the Sun.

Just about a hundred years ago we closed one Revolution of Bloodshed and War. To-day we are inaugurating a Revolution of Peace. Peace on earth and good will to men, and to women not less. And revolutions seldom go backward. This, never.

Nation will no more lift up sword against nation, till well assured no mightier Power will defiantly ask and know the reason why! And then and there enters friendly Arbitration, Olive Branch, not Sword, in hand.

A Grand Peace Congress of Nations is soon to be held which will speak with authority and power unknown to such bodies before. Soon an order shall go forth as from the Eternal Throne, demanding immediate disbanding of all the great Military and Naval armaments of the civilized world. That order will be obeyed at no distant day. Then, as two nations now always hold jubilee when their shattered battalions return home from long and bloody conflict, so why not all the nations, the whole glad Earth, proclaim

one universal year of jubilee as they beat all swords into ploughshares and all spears into pruning hooks, and learn war no more forever.

Concord, N. H., April, 1889.

#### ANNUAL MEETING OF THE AMERICAN PEACE SOCIETY.

**R**OWLAND B. HOWARD, Esq., Secretary of the American Peace Society, informs us that the Society's annual meeting will be held at Pilgrim Hall, Boston, on May the 6th. We trust and believe all participating will be minds animated by the true Christian spirit of Peace and Fraternity, and God-toned with the moral courage to give this spirit fullest and freest expression. We hope every member will feel and rise in zeal of spirit to the great and sacred responsibility of the occasion. The conflict between the higher and lower forces is getting at its hottest—a battle of humanly invisible forces involving earth and heaven—the Christ-Principle of Concord and Harmony on one side, the Moloch-Principle of Hatred and Division on the other. On the side of the Right the hesitating must be assured anew, and they who are in the fore-front must be aided on, still on. A more auspicious time for the work there has never been. Now, for the first time in the history of the race, there is something like general or popular concert of thought in favor of Disarmament and Peaceful Arbitration. It is no longer the seemingly hopeless struggle of a few lovers of their fellow-men, here and there, but the Peoples are at last being touched—the masses are at last awakening to the fact that the bereavements, heart-aches, destructions and burdens imposed upon them by and through wicked wars are wholly unnecessary, and the popular demand for the gradual reduction and final abolishment of war taxes is being heard around Thrones and Senates. The Era of Universal Peace will come in with the twentieth century.

Members of the American Peace Society, let your voices for Peace and Fraternity, representing all races and creeds, and both sexes, follow the circling light of the sun around the earth.

#### THE WAY TO DO IT.

A lengthy "special despatch from Washington" recently appeared in "The Chicago Tribune," and has been reproduced in many journals, the key-note of which is, "it is the desire of all the people that this country reassert itself on the seas." Then remove restrictions that have been imposed in the interest of classes and let the country reassert itself on the seas. The less money expended in constructing and maintaining war-ships, alike unnecessary and barbarous, the more there will be in the hands of the people to devote to building up a merchant marine. And this saving alone would more than offset the decrease in productive wealth that would result from reducing working-time from ten and twelve hours to six and eight hours, paying workers the same wages for the short hours they now get for the long ones.

The 27th of October will be the next Sunday Soul-Communion Day.

#### FREE TRADE AND THE GOLDEN RULE.

To the Editors of THE UNIVERSAL REPUBLIC:

**T**HANK you much for your leader, "Commerce is an Evangel of Universal-Celestialism." Embracing all mankind!

In London, about a fortnight since, I met with the founder of one of your largest watch manufacturers, an American born, but now residing here. He expressed astonishment that Englishmen should put themselves out of the way to teach Americans the principles of Free Trade. For why? Because he clearly saw that were the Americans Free Traders they could produce all things so cheaply as to be England's most formidable competitors in the markets of the world; and he informed me that he now had a manufactory here for the production of watch-cases, which he was supplying to American watch firms—being able, he said, to get the same amount of labor here for \$1 as he would have to pay \$3 for in America, he could pay 25 per cent. duty upon his watch-cases and then get a good profit.

Mr. Blodgett will probably immediately think that the same labor being worth \$3 in America as is worth \$1 here is just the kind of fact that confirms his side; but not so, for while the \$1 in England gives about as much comfort, all around, as the \$2 to \$3 do in America, anyhow it is but "robbing Peter to pay Paul," for all Americans are paying far more for their watches than they should pay, while the farmers, as a rule, can get but little, if any, more for corn and dairy produce than the European markets will give them for their surplus. Are not wheat, corn, pig products, dairy produce, especially cheese, all regulated by the price we will give for the surplus stock? And yet all these cost Americans considerably more to produce under your Tariff System than they otherwise would.

If an individual or a nation can purchase anything cheaper than the individual or the nation can produce it, it is proof positive that that individual or that nation can produce more wealth for itself in some other way.

Apart from all other considerations, the duty of loving our neighbors as ourselves should lead all nations to be Free Traders.

JOHN KYTE COLLETT.

Cardiff, Wales, April 15.

ALEXANDER, Julius Caesar and Napoleon Bonaparte are but names in human memory; Socrates, Jesus and Washington will be living forces in human experience forever. The former three made the earth tremble; the latter three made heaven rejoice.

THREE Samoans lost their lives trying to rescue drowning Germans in Apia harbor—the very ones, it is said, that had before been engaged in hand-to-hand combat with the Germans. This is a lesson from so-called Heathenism to so-called Christianity.

It is as unnatural for a human being to be destitute as it is for a bird to be without feathers. There cannot be destitution in social organizations of natural justice.

## FRUITAGE OF A CENTURY.

"**T**HE Word of God," in the truest as well as broadest sense, is anything that awakens and directs thought to higher and clearer conceptions of duty to neighbor and Creator; and this includes, in the wisest and justest way, duty to self, for the life and beauty of each limb is dependent upon the vigor and healthfulness of the tree as a whole. Thus "the Word of God" may be a newspaper article, a remark made in conversation, or even a freak or convulsion in natural operations; and so the idea that all the bibles or sacred records are alike, each in its place and application, "the Word of God," is not at all inconsistent with faith in any one of them as such. All things speak for God to the ear of Wisdom, each in its degree and sphere. We clearly see as "the Word of God" the call for the celebration throughout the United States of the centennial anniversary of the inauguration of George Washington as first President; but, as is the case with all "the Words of God," in the present state of humanity, few may see and follow "the straight and narrow way" it points out, the road of peace and safety for the American people. As "the Word of God" it comes just at the right time, and the plain interpretation is: *Think, think, think; look back, and—think; look forward, and—think; stand right where you are, and—think.* Can the written terms of a political constitution make a people free and happy? Are not the freedom and happiness of the masses of "the Government of Washington" passing away in the exact ratio that the natural resources of the nation are being seized and held by non-producing speculators and extorting monopolists? Already they claim ownership of empires of land, control most of the ports of entry, and have even, by dint of class legislation, measurably restricted transportation on the open seas. Are there freedom and happiness for starvelings, or tillers whose margin of profit on their labor does not more than half meet the interest exacted from them on account of their mortgaged indebtedness? What does sentimental or mere verbiage freedom amount to when the actual condition is that of serfdom? Was it not at the beginning, when the whole continent was lying undeveloped and open to settlement, but a *prophecy*, given under conditions to inspire faith, of civil and religious liberty? Is integrity tested, or is capacity measured, where there is no inducement to go wrong, and no chance to fail? Then was not the time to try the experiment; the time is now. People cannot be free, let constitutions and statutes be ever so emphatic in their expressed guarantees, when the many are dependent upon the few for the means of living. And equally true is it that such an unjust and debasing condition cannot obtain among people intellectually and morally qualified for freedom; that freedom that flares out and collapses as the conditions for mere animal existence favor or disfavor is not worth fighting for or praying for. The human freedom that is not based on morality and intelligence is a delusion and snare, as it has proved and is proving in the experience of the American people. The question is now, after a century of inde-

terminate experimentalization, are we ready to begin to seek true freedom? The way will not be pointed out by party platforms, nor does it lead through anarchial uprisings. There is no hope save in the spiritualization of the masses.

## SINGLE-TAX CLUB MEETING.

**O**N Thursday evening the 24th ult., in a cozily furnished hall, at the corner of First and Taylor streets, was held the first regular meeting of the Portland Single-Tax Club. The details of the work of organization all having been attended to in preliminary meetings, such as electing officers, leasing hall, establishing a treasury, etc., but little of this uninteresting business was transacted. It required under the skillful direction of the presiding officer but a few minutes to receive and accept committee reports, when the feature of the evening was announced—a lecture by Mr. S. B. Rigen on the single-tax theory. Being led to attend this Club meeting solely from the interest we feel, in a general way, in all reformatory movements, we came to the hearing as the juryman goes into the panel. We knew not one member of the Club. Not a reporter was present, to our knowledge, and we saw no notice in the local papers of the next day of the meeting, but we doubt whether more intelligence was ever represented in Oregon's metropolis in a meeting of treble the number. Every one of the forty or fifty present struck us as presenting the features of a thinker and information-seeker; and we felt this to be true in the psychical condition of the atmosphere. The delivery of the lecture was all the critic could have desired upon such an occasion—enunciation clear and distinct, and the arrangement of thoughts and presentation of ideas systematic and logical. It was an able and interesting exposition of the subject—felt to be so by the audience, who signified their approval by well-timed applause. We shall not attempt a report of the argumentation. Our opinion is that advocacy of a more equitable system of taxation is a matter of *nature* rather than *opinion*. After a century's experience under the fairest fabric of civil government ever framed, so far as theory goes, the American people are at last confronted with the fact that whether the governmental form is monarchy, absolute or limited, or popular representation under constitutional guarantees, the result will be the same, if the people are not intellectually and morally qualified to uphold wise and equitable institutions—injustice, corruption and despotism will inevitably follow. But Single-Tax Clubs, and all other organizations devoted to more advanced and new thought, are of the educational methods, and should be encouraged. They call forth and develop talent of original cast, which the effete old party organizations cannot do. If we are not mistaken, the Portland Single-Tax Club, if interest in it continues unabated, will call out rostrum ability that will outshine and eclipse the brightest of the old local lights. To light your lamps, young men, go where the living flame is.

No mental vigor without independence of thought.

From a discourse in Chicago by Cora Richmond.

## THE THINKING TIME COMING.

**T**HE splendor of the inauguration recently enacted should be a warning to every one of you. We do not deplore your national prosperity, we do not deplore the fields of ripening grain that will be gathered in the harvest, we do not deplore any magnificent enterprise that makes this nation the wonder of the world, the pride and hope of those more oppressed over the sea; but we deplore the ostentation of Mammon; we deplore that the patriotism, the regard for the founders of your constitution, the appreciation of the intellect of those giant minds celebrated for that freedom for which they made every sacrifice, and for which they suffered here, are all made secondary to the glitter of a few stones carved from the earth, to the golden image that men and women worship.

"In the reaction from success men think: they never think when successful, any more than they think of immortality if their friends are with them face to face, any more than they think of great and wonderful themes when occupied with outward things. There is no thought of the principles underlying the affairs of the world except when there is a crisis, and men begin to go down. The sinking ship brings reminiscence, a wave of the memory of a life-time. In the hour of peril man's life is before him; he does not think of it in the hour of safety; he turns away from self-contemplation then; but when the blast and storm are upon him, when the wave of prosperity is receding, when the train is tumbling over the embankment, in one instant his whole life is before him. Mammon will have such a time. There will be such a reaction as will bring about a crash; thousands will go down, financially and mentally, for there is no such prevalent cause of insanity in the world as financial ruin."

In parts of Norway and Sweden, where, during the summer, there is almost continuous daylight, barley crops are grown with only from six to eight weeks intervening from seed-time to harvest. After acclimatizing, many garden flowers increase in size and depth of color. In the first settlement it was thought the apple would not grow in what are now some of the most fruitful districts of Iowa. Grain raising may become an important industry as far north as Alaska.

The "Waverly Magazine" says "Socialism is any scheme or project which has for its object to do away with the hardships of life and bring about equality among men through the instrumentality of the State." Correct reformatory ideas are rapidly becoming popularized.

WHEN the proper time comes we will replace advertising space with appropriate reading matter, so advertisements will not appear when the files are bound for the library.

THE mission is the thing that cannot die or be dispensed with, not the instruments of manifestation. Means and instruments come in due order of time and requirement.

## SEA-ISLAND PAPERS.

Written expressly for The Universal Republic.  
BRIEF STUDIES IN BUDDHISM—NO. IV.  
REINCARNATION AND NIRVANA.  
BY RUSSELL WEBB.

**R**EINCANATION and Nirvana are apparently the chief obstacles in the way of the Christian in his feeble efforts to understand Buddhism. As he has only a superficial or an erroneous idea of these theories, and not their real meaning, he generally considers them the veriest absurdities, and upon that ground alone condemns the whole Buddhistic system; having heard them explained by certain Christian historians or commentators, he promptly declares that if Buddhism embraces such fallacies he doesn't want to know anything more about such a religion. And yet Jesus of Nazareth plainly taught to his disciples the doctrine of Reincarnation, and it is undoubtedly referred to in Mathew xi: xiv; xvii: xii; Mark ix: xi; xii: xiii; Luke xiii: vi to xi; xx and xxxvi; and John ix: ii. We also find in the four gospels that his disciples and the people evinced a belief in the idea of Reincarnation, and that he acquiesced in it fully. In the 13th chapter of Acts, 34th to 38th verses, the idea is plainly expressed, as well as in the Epistles. In Revelations it is repeatedly spoken of, but never more emphatically and unmistakably than in the 12th verse of the 8d chapter. He who has overcome the lusts of the flesh, however, needs no book to tell him that the Buddhistic theory of Reincarnation is true, and has been taught by every truly spiritual teacher since the world began, not excepting Moses, Elias and Jesus.

The idea of Nirvana, as explained by Max Muller, and other wordly-wise Christian writers who have attempted to explain it, is certainly a manifest absurdity. It is quite true that several of them confess their failure to arrive at a positive conclusion as to what Nirvana really is, from their reading of the ancient literature of the Buddhists, but the tendency of their arguments is to support Prof. Muller's opinion. In deciding that Nirvana means annihilation—the complete obliteration or extinguishing of the human ego or conscious existence—a conclusion is reached that reduces the Buddhist to the level of pitiful idiocy. The idea that any human being—and I hold that Buddhists are human beings possessed of souls, and at least a fair degree of intelligence—would not only voluntarily deprive himself of the pleasures of this life, and, in some instances, submit to intense physical suffering for years, in order to sink into a condition of complete annihilation at death, is a proposition too absurd for serious consideration. When Christians cease to work upon the theory that all who differ from them in religious belief are incapable of anything like reason, they will, perhaps, be able to learn something of the Oriental religions, and arrive at or approach the truth regarding their own. The mere fact that the Buddhist has a religion indicates that his reasoning powers are superior to the instincts of the animal, but the admission of this fact is not implied in the

conclusions of the Christian writers who have attempted to enlighten the world on the subject of Nirvana.

The Buddhist looks forward to a conscious existence or condition of perfect bliss in Nirvana as a result of his victory over all the lusts of the flesh; a state of pure spirituality, in which time and space have no existence, and in which he is a part of God. The human personality, with all its human aspects, passes away, and he is merged into an intensified condition of conscious spiritual life. It is beyond and above the ideal Christian Heaven, which corresponds to the Buddhistic Devachan, and one of its special points of difference is that it is a subjective state purely.

As Nirvana is the ultimate of the doctrine of Reincarnation, it can be more clearly understood, perhaps, by commencing at the foundation and following the course of the theory upward. Of course, within the limits of a newspaper article, I can only skim over the surface of the system, without going below it to follow the lines of thought that must, necessarily, be opened to view. It should also be borne in mind that I am writing of the Buddhism of the Buddhas, and not of the modern church.

The Buddhists recognize evolution in everything, and do not admit any retrogressive steps in the operations of nature. The theory of metempsychosis was hatched by the priesthood from a great occult truth which they could not understand—no “backward development” is acknowledged. Everything progresses upward and onward toward pure spirituality. After a soul has reached the human stage of existence it acquires reasoning powers, and its fate is in its own hands, if I may be allowed to so express it. No man can reach Nirvana as the result of his objective life in a single incarnation; he must be born and reborn until his soul has shaken off all its grosser qualities and has become one with the Universal Spirit.

The lowest and most degraded human being that we can conceive of may have a single quality that may carry his soul at death into a condition from which he may be reborn objectively into an existence in which he may cultivate his better nature and be a very decent sort of man. It may be charity, kindness to animals, or one of the higher virtues which it is not possible for those to discern who hold themselves aloof from him, because they consider him incorrigibly bad; but he may occupy, in what may be called soul-life, a higher plane than the excessively educated man who wears better clothes, but has fewer real virtues.

Buddhism teaches that, with very few exceptions—so few, indeed, that it is not necessary to consider them here—every soul takes an upward step at death. It passes into a condition called Kama Loca, which corresponds to the Roman Catholic idea of purgatory, (and from which truth the latter was probably taken, and, of course, corrupted), where it remains until freed from its grosser particles, when it passes into Devachan, (the Christian Heaven); from whence it is reborn or passes into Nirvana or perfect spiritual bliss. If there still cling to it earthly attractions it is reborn

objectively on this or some other planet; if it is free from the dross of materiality it passes into Nirvana. A perfect knowledge of this doctrine is necessary in order to form anything like an adequate idea of the system I have so imperfectly outlined; but, when fully understood, it presents a complete and most satisfying explanation of the apparent incongruities and inequalities of human existence which so completely puzzle Christian theologians. It defines the exact status of every human being, showing why one child is born in a hovel and another in a palace; the wisdom, love and mercy of God are plainly seen in it, instead of the human frailties, injustice and weakness attributed to Him by the Christians.

The Buddhistic system is justice itself, and while it does away with the idea of a place of endless punishment for those who have failed to hear its doctrines, as well as those who have heard and neglected to adopt them, it shows in a just and intelligent manner the advantages of a moral life, and the results that must inevitably follow an immoral one.

Our present life is the result of our last objective existence, and we are here to work out the effects engendered there, and fit ourselves for a step higher in the spiritual scale. The stage of a man's upward progress is marked by his spirituality, and not by his intellectuality nor his wealth, and those who are well advanced can, with some degree of accuracy, distinguish the spiritual status of those around them. Thus life becomes a very serious matter, and we are taught so to live that our stay, after death, in Kama Loca may be very brief, and that we may pass from Devachan into Nirvana, and thus avoid forever the liability to rebirth, with its attendant sorrow and suffering.

But is there enough in Nirvana to justify our giving up the selfish, transitory pleasures of this life in order to attain it. Who shall attempt to paint its glories? Only those who have progressed far up the road that leads to eternal life can give us even a faint idea of its perfect bliss, and even they dare not give to the world the little they know of it. One of these great souls has said that if one could remember the happiest, most blissful moment of his life, and magnify it ten thousand times, he would have but a suggestion of the Devachanic existence, while Nirvana is beyond all human thought.

“The dew is on the Lotus—Rise Great Sun!  
And lift my leaf and mix me with the wave.  
Om, mani, padme hum, the Sunrise comes,  
The Dewdrop slips into the shining Sea.”

[Light of Asia.]

VERY simple and exactly the same is the Central Truth that has been taught by all the Illuminated Teachers. It is to-day as it ever has been, as it ever will be, and ancient records have no more power to impart it, nor present rites and ceremonies to impress it, than epitaphs on tombstones have to revive lives whose departure they chronicle. The animal nature must be subordinated to the spiritual before the Celestial can be realized. This is the all of the external statement.

Written for The Universal Republic.  
POLAR DISPLACEMENT.

BY S. A. MERRILL, M. D.

**H**AVE the Poles of the earth ever undergone an actual change of place?

The accumulating evidences from geology and other sources appear to point to such an event, and the trend of modern scientific opinion has decidedly turned in that direction.

It will be the aim of the writer in what follows to present some of the evidences that go to render it probable that some event of this kind has taken place; that it must have occurred instantaneously; that it was attended with serious changes in the form of the earth's crust, and with disastrous consequences to life, as it existed on the globe at that time.

I shall begin by assuming that the original position of the North Pole was longitude 104 deg. east of Greenwich, and latitude 15 deg. south, and of the South Pole longitude 76 deg. west, and latitude 15 degrees north of the present equator.

If the reader will take a small terrestrial globe and insert a pin at each of these points he will discover that each is situated somewhat centrally to a large sea or basin—the original polar seas of the planet, and, like the present polar seas, surrounded to a greater or less extent by outlying low lands and islands, separated from one another by innumerable straits, channels, bays, inlets, etc.

This is just what we ought to expect in a revolving body like the earth, whose surface is composed of both land and water.

The land masses being much heavier than water would tend, when influenced by centralized energy generated by the swift revolution of the parts near the equator, to rise higher than elsewhere; while those portions of the earth's surface at or near the poles, not being pushed outward by centrifugal action, would either remain below the surface of the water, or would rise but little above it.

This state of things we observe at or near the existing poles of the earth; and, despite the fact that the original poles were located near to the earth's present equator, where the centrifugal forces were the most active, and for that reason have tended greatly to obliterate many of the primitive traces of polar environment, still the remaining evidences of the existence of these two vast circumpolar seas are so remarkable as to be apparent to the most casual observer, when pointed out.

In the records of the British Geographical Society the fact is noted that the diameter of the earth in longitude 149 deg. east from Greenwich is two miles greater than it is anywhere else; and this is just what we should expect, viz., that the original line of the earth's equator ought to have a greater diameter than any other, whether of latitude or longitude.

The present polar diameter of the globe is twenty-eight miles less than its present equatorial diameter. It thus appears that the diameter of the earth in longitude 14 deg. east is thirty miles greater than its present axial diameter; and it is highly probable that the difference between the original polar and equatorial diameters must have

been greater still, since they must have been formed when the terrestrial mass was in a more fluid state, and yielded more readily to the disturbing forces of centrifugal action.

The reader will also observe, by referring to his artificial globe, when viewed from the standpoint of the original poles, that the trend of the continental lines, despite the subsequent changes wrought by axial displacement, is more in the direction of the lines of longitude as they existed then than at the present day. And this is what we ought to expect in regard to the original shore-lines and mountain-lines of the globe. Its slowly cooling and contracting crust would tend to form the lines of rupture, with the subsequent elevation and depression of the ruptured edges to form the mountain-lines and shore-lines of the continent, very much in the direction of the lines of longitude.

Among the most striking evidences of this remarkable axial change, I will call the attention of the reader to the manifest changes which the climate of the planet has undergone as a result of that change. The valley of the Amazon river—which, previous to this change, lay chiefly within one of these existing polar circles, and which is so flat and near to the level of the sea that its rivers anastomose with one another and with other large rivers—contained a vast glacial system along its contiguous hills and mountains and in its valleys.

Such a system of glaciers could not exist with the poles positioned as they are now without a total destruction of all terrestrial life, except in oceans and seas.

If, on the other hand, we admit that such a change may have taken place, it is quite easy to comprehend the evidence of the former existence of a polar climate in this now tropical region of the globe.

If, now, we turn our attention to certain portions of the earth within the present polar circles, we discover many evidences of an ancient climate quite or nearly tropical. Says Dr. Dawson: "In North Greenland, at Atane-Kerdluk, in latitude 70 degrees north, at an elevation of more than one thousand feet above the level of the sea, are found the remains of beeches, oaks, pines, poplars, maples, walnuts, magnolias, limes and vines. The remains of similar plants are found in Spitzbergen, in latitude 78 deg., 56 min."

But among the most remarkable discoveries of modern times must be classed the fossil remains of elephants, mastodons, rhinoceroses and hippopotami that have been found in the extreme north, some of them in a fair state of preservation. One of these huge animals was found by some fishermen in the ice near the mouth of the river Lena in 1799. "Its flesh, enveloped in a block of ice, had been preserved through thousands, perhaps millions of years. The bears and dogs flocked thither to make an antediluvian repast off of it. Almost the entire skeleton of the animal was saved, and is now in the museum at St. Petersburg." A similar discovery was made on the north coast of Norway in the early part of this century. Says Louis Fiquier: "These animals

seem to have perished suddenly. Enveloped in ice at the moment of their death, their bodies have been preserved from decomposition by the continued action of the cold." And thus writes the naturalist Cuvier: "If they had not been frozen as soon as killed decomposition would have destroyed their remains. On the other hand, this eternal frost could not have previously prevailed in the place where they died, for they could not have lived in such a temperature. It was therefore at the same instant when these animals perished that the country they inhabited was rendered glacial. These events must have been sudden, instantaneous, without gradation." Speaking of the fossil remains of these huge animals, M. Ponchet, in "Le Univers," says: "At present the north of Asia supplies a vast quantity of fossil ivory for commercial purposes. The ivory mines of New Siberia and of the Island of Loochoo are so rich in these debris that their soil is absolutely a mass of sand, ice and elephant tusks. Every time there is a storm the waves throw up vast numbers of these, some of which weigh as much as 233 pounds." Admiral Wrangel informs us that the remains of these animals are piled up in such quantities in parts of North Siberia that he and his men climbed over ridges and mounds composed entirely of their bones."

These vast animal cemeteries, created in some distant age, could have been produced only by some sudden and gigantic rush and whirl of the waters of the ocean as it rolled over the lands, having been set in motion by some stupendous cataclysm, like the overturn of a world—such a convulsion as I assume to have occurred. It could have been brought about only by an instantaneous change in the direction of the earth's rotatory motion, due to the displacement of its poles, and of some equally sudden change in the inclination of its axis to the ecliptic.

Pomona, Cal., April 20.

#### SENSIBLE AND SUGGESTIVE.

One of the soundest journals devoted to industrial interests, in its editorial department, is "The Craftsman," of Washington City. In the following it opens a mine of reformatory thought that is inexhaustible and will increase in value the more it is explored: "If one-half the people only are now able to make a show of consuming the productions of the land, perhaps production would be stimulated if the other half were made consumers also. How is this to be brought to pass? In the first place, put an adult in the place of every child now employed at exhaustive labor. Then reduce the hours of labor to correspond with the increased productive power of the machine (having regard, of course, to the increased consumption) until every idle man is employed. If we can secure a reduction of working hours to eight per day, we will then have more time to talk up other and more practical reforms."

DIVINE LAW fixes time-periods according to uses. Time enough will be given to cultivate fraternity,

Written expressly for The Universal Republic.

### PRACTICAL PHILANTHROPY.

BY ESOTERIC.

**C**O-OPERATIVE colonies seem to be the most practical and practicable outlets for the present industrial distress. The charity organizations only tend to increase pauperism. The recipient of charity is usually humiliated and degraded. It is neither blessed to give nor to receive, under certain conditions. The thousands of homeless and starving poor need not charity, in the sense in which charity is bestowed, but charity in a wider humanitarian aspect. They need to be put in a self-sustaining position, which will develop self respect and independence of character. The trouble is, that the members of society try to live off one another, instead of from normal industrial effort. The poor are overcrowded in the cities where they have to pay extortionate and outrageous rents to landlords for places that are wholly unfit for occupation by human beings at all. Then they have to try to earn part of the money they pay for rents, etc., back again by doing all sorts of unnecessary, useless, humiliating, servile and menial services, to which no one with a proper spirit of independence or manhood will stoop. Then, if they are unwilling to submit to the servile and degrading conditions, or are unable to bear the brutal and inhuman burdens laid on them, they are charged with being too lazy to work. The psychic barometer shows that the strained relations cannot be much longer tolerated.

Co-operative colonies furnish an outlet; but the trouble is that people imbued with the psychic elements of antagonism, slavery, and selfishness, are not fit either for co-operation or freedom, and the duty therefore devolves on those who are intelligent enough to co-operate to form the nucleus of communities from which the principles of the New Order will radiate.

Capital is needed for co-operative enterprises. The very poorest class, those who need assistance in that way, and who are now the recipients of charity, on account of enforced idleness, are not able to start in farming or any other self-sustaining industry for want of necessary capital and supervision. The investment of the capital would call for practical business supervision, as protection for capital and as essential to successful administration. Here is a wide field for practical philanthropy and humanitarian effort.

An example of what can be done through co-operative effort is the case of fifty Swedish families who, eighteen years ago, founded a settlement in the Aroostook wilderness in Maine. They occupied twenty-five log houses, two families in a house, and with each house there were five acres of land. Since 1870 the colony has increased to seven hundred inhabitants, and among the possessions of New Sweden, as it is called, are two post-offices, three churches, six school-houses, a starch factory, and five shingle mills.

MIRTH and laughter are nature's sure cure for melancholy, sadness and sorrow.

### LETTER FROM EMILIE DE MORSIER— FRANCE IS IN LINE.

To the Editors of the UNIVERSAL REPUBLIC:

I FEAR some of our foreign friends have grown impatient waiting for further information about our Women's League for Peace. I owe them a word of excuse and explanation, and I hope you will kindly help me discharge the obligation, as it is difficult to write to all quarters.

In the month of June, 1888, I submitted to the Minister of Commerce and Industries, who was in charge of the Exhibition Department, the plan of a Congress for Women—which, in some of its features, was a copy of the International Congress held at Washington last year, taking in consideration, of course, the great difference in surroundings and education. Though my project had been received favorably, I heard no more about it for ten months, when, to my great surprise, I was notified that it had been examined by the High Commission and met with great favor. The High Commission decided to carry out the plan. I had to appoint a Committee on Organization to act concurrently with the High Commission. This has been done, and the Minister has notified me of his acceptance. So we now have the advantage of Government support.

I dare say in America Government support would not be so very important, as your women can do everything by and of themselves; but in France it is of the greatest importance. As people of all nations will be here during the Exhibition it will be a good opportunity to make the attempt to organize an International Union of Women of all religions and social classes—to unite all on the one principle of love of humanity—a mighty unitary force to bring concord and peace to the stricken race. Jules Simon gives the prestige of his name and influence to the movement, and he will be President of the Congress, with two ladies acting as Vice Presidents. The Committee of Organization is composed of both sexes, the males being men of high standing, such as M. Legouve, of the French Academy, Dr. Charles Richet, proprietor of the *Revue Scientifique*, some Deputies, Senators, scientific men, etc. All the ladies chosen represent some branch of work or ability, and belong to all religions: we have Protestants, Catholics, Hebrews, Greeks, Free-Thinkers, etc.

There will be no theoretical discussions—only the exposition of facts and practical work will be in order. The delegates must be women.

The sessions of the Congress will probably be devoted to the following subjects: Philanthropy; Morality; Science; Art; Literature; Trade.

By this Congress France will go on record as the first government to take official action towards aiding women in demonstrating their capabilities and rights as co-equal members of society.

A most encouraging feature in the movement is that among its heartiest supporters are prominent Catholics. But the difficulties to overcome are formidable. I fear it will be a long while before we can do as much as is being done by the women of America and England, but our influence is surely at last being felt through all the social conditions.

This Congress, entitled "International Congress to Promote the Interests and Declare the Rights of Women," will probably convene in July.

You now see why I have to postpone my work for the special League. I shall be thankful if you will give these facts the greatest publicity possible.

EMILIE DE MORSIER.  
71 Rue Claude-Bernard, Paris, April 10.

### THE OTHER PARIS CONGRESS.

UCIAN PUSCH, of Russian Poland, writes us thus, under date of March 13—speaking, we presume, authoritatively:

"In September of this year the first Whole-World Spiritual Congress will convene at Paris. We expect the American Spiritualists to be fully represented. Propositions for the betterment of humanity, and reformatory suggestions of all kinds that it is thought well to bring before the Congress for consideration, may be sent to Gabriel Delaune, 38 Rue Dalagrain, Paris, who will docket the same for presentation in due order. Reincarnation will not be discussed, nor anything else that is not of present practical importance, or that might result in factious divisions. The basis of united action will be these affirmations: Belief in individual immortality; belief in intercommunication between the visible and invisible worlds; belief in personal responsibility for all actions and thoughts; belief that all may participate in the God-Life.. All should know that we are progressive; that we are free-minded; that we are not ceremonialists.

"This Congress will work in the interest of and direct all its influence towards inaugurating Universal Brotherhood and peaceful adjustment of international questions. 'Peace on earth, good will to men.' "

Thomas Buckman in Portland, Oregon, "Oregonian."

The safety of the community of course demands that something should be done with the person who takes the life of another; and the subject hinges here, shall we be merciful, or not? I will say, for my part, I am very glad to see the sentiment of mercy growing in the hearts of the people, and I believe that the day the last legal execution takes place, and it is forever after declared the thing shall never more be, that day will be looked upon by coming generations as the day when mankind stepped to a higher level, from which they will no more wish to go back than we now wish to go back to any of the old relics of barbarism. It will be asked, What shall we do with the murderer? Take the pardoning power out of the hands of the Governor and require that the spirit of the law be more strictly obeyed. When a life sentence is passed, let twenty years be the least possible time in which the criminal can hope for liberty, unless in the meantime proof of innocence is brought forward, and in other cases three-fourths of the time of sentence should elapse before petition could be made. At present the law is so trifled with that when an execution of a murderer does take place it takes the color of revenge so plainly that any other object in it is entirely hidden.

RELIGION in law is despotism of law.

## THE READING ROOM.

THE COMING CREED OF THE WORLD. BY FREDRICK GERRARD, Hoboken, N. Y. Royal Print, Philadelphia; 526 pages.

**O**N the title-page of this work the author asks: "Is there not a faith far more sublime and blissful than Christianity?" The contents of this book—containing facts requiring a vast amount of research—are an able and scholarly answer in the affirmative; and while it endorses the sublime doctrines of Jesus and the Gospel of Divine Love, its conclusive arguments and arraignments, and able expositions, are aimed at the human dogmatisms by which it has been corrupted, that go by the name of Christianity. It is a compendium of valuable facts bearing upon the subjects treated, and should have a place in every general library.

CHRISTIAN SCIENCE HEALING. BY FRANCIS LORD, (formerly editress of Woman's World) Chicago: Lily Publishing House. Prettily bound; paper and printing most excellent; 471 pages.

This work is the most complete and comprehensive work we have ever read on this subject. It is of extreme importance to all students of Christian Science. The closing chapters treat of "Children and Education." The author manifests a broader scope and liberty of thought than is usual with writers on Christian Science, by devoting several chapters of the work to an account of the doctrine of Karma and Re-incarnation and an extract from the Bhagavat Gita.

A STUDY OF MAN OR THE WAY TO HEALTH. BY J. D. BUCK, M. D. Robert Clark & Co., Cincinnati; well printed on good paper, and neat and substantially bound. 302 pages.

The author says: "The object of this work is to show that there is a modulus in nature and a divinity in man, and that the two are in essence one, and that therefore God and nature are not at cross-purposes." The subjects are treated in a broad and scientific manner, and every one interested in the study of man will do well to send for it. Too many such works cannot be issued at this time.

A DREAM OF THE GIRONDE AND OTHER POEMS. BY EVELYN PYNE, London, England: Smith, Elder & Co., 15 Waterloo Place. Neatly bound; well printed; 234 pages.

The Light of the New Dispensation has touched the soul of the author of these poems. Many of the stanzas breathe a high spirituality and partake of Shelley's exalted style.

A BRIGHT, sprightly little 12-page sheet named "Food, Home and Garden" comes to us from 936 Franklin street, Philadelphia, whose special mission it is to inform mankind of the blessings and advantages of Vegetarianism. Whoever will give it a six-months trial will need no further evidence of its superiority over Cannibalism.

## BOOKS TO LOAN.

**W**e are authorized by Mr. John Kyte Collett, Librarian of the New Dispensation Circulating Free Library, of Cardiff, Wales, to say that any book in the following list will be loaned to American readers on these conditions, to-wit: First, that the borrower must return the book, post paid, or shall pass it on to another reader upon the

same condition; second, that each book sent out shall be kept in active use, passing from one reader to another, "until worn out by service in the cause of humanity." Readers applying for books must of course expect to pay the tariff exaction, 25 per cent. of the value, at the post-office of receipt.

## THE LIST.

The Mother: The Woman Clothed with the Sun, t2 vols.; The Spirit World; The Divine Word Opened, Rev. Dr. Bayley; Great Thoughts on Great Subjects, do.; Swedenborg Verified, do.; Morgenrothe, Rev. J. Pulsford; The Little Pilgrim in the Unseen; The Spiritual World and Our Children There, by Rev. Chauncey Giles; The Future Life, E. Swedenborg; The Miner Works of Swedenborg; Reasons for Embracing the Religion and Philosophy of Swedenborg, Rev. G. Bush, M. A.; Outlines of the Religion, etc., of Swedenborg, Theophilus Parsons; The End of The World, W. H. Holcome, M. D.; Our Children in Heaven, do.; Letters on Spiritual Subjects, do.; Parables of Jesus Christ and Sermons, Clowes; Vols. of Tracts on New Church Subjects; Memoir of Clowes; Annals of a Quiet Neighborhood, G. Macdonald, L. L. D.; Unspoken Sermons, do.; The Miracles of Our Lord, do.; The Story of a Great Delusion, White; The New Age, B. F. Barrett; The Doctrines of the New Church, do.; The Evening and the Morning; Manual of New Church Doctrines; Things New and Old, J. Spelling; Sermons, (London Series), T. L. Harris; Y Jerusalem Newydd (Welsh); Bob and I, Mrs. Theobald; More Forget-me-nots, do.; Home and Work in the Future Life, do.; Airs from Heaven and Blasts from Hell, do.

COMES to us from Athens, Greece, printed in Greek, a monthly periodical of 48 pages entitled "Pythagoras." Though announcing its special mission to be the exposition of the principles of Free Masonry—"a superstitious prejudice against which prevails with the people," it says, (of a religious character, no doubt)—it contains much of interest to and that can be heartily endorsed by New Dispensationists. It says it will, besides giving much other instructive matter, publish biographies and portraits of illustrious Free Masons. Monsieur M. Galani, the editor, hopes for American patronage. Subscription price, \$2.50 a year.

MRS. JOSEPHINE W. CABLE's soul-bright paper, "The Occult Word," of Rochester, N. Y., comes to us with the words "For Free Circulation" prominently displayed in its head date-line. When the soul can send forth its expressions in this way it can send them forth in their greatest purity; and when the material thought is in domination we may feel assured that the true life-principle is lacking.

ELLA WHEELER WILCOX, the poetess: "One New Year I made a resolve to go out of my way to do some little act, say some little word, give some little help, if possible, incognito, to a new person each day of that year. It brought me more happiness than all my literary achievements."

## ROYALLY REMEMBERED.

**Q**OULD a revolutionary patriot have looked forward a century from the 30th of April, 1789, and beheld the ball-room festivities in New York in honor of the first Presidential inauguration he would have exclaimed, "Gone back to royalty!" No modern coronation scene in Europe has been more ostentatious, more imperious, none more pronouncedly casteful. Mark the "court-journal" reports: The wife of the President wore a "Princess train;" the wife of the Vice President had such and such jewels; and so on by the column in the regular old courtier style. Even soldiers were called in to open passage-ways for the privileged and to keep back the less privileged. Did any one of those who flaunted their "purple and fine linen," their rare and costly jewels, at that scene of regal splendor, ever produce as much wealth as the poorest of the rag-clad and ill-fed multitudes who were thronging the streets and alleys and garrets all around them? The same Captain is over these that led the Colonists on to victory!

## MY SUGGESTION.

To the Editors of The World's Advance-Thought:

**T**HERE is no subject before the public that is so difficult to reach a conclusion upon as that regarding the devising of a uniform plan of taxation. As things are now managed, "the middle classes" bear the burden of taxation. The very wealthy manage to evade the responsibility; and the very poor have nothing to tax. We need an entire change in our taxation system. Will you submit my proposition for a reform in real estate taxation, to be understood as only applying to agricultural lands, improved or unimproved. (A different plan would have to be adopted regarding town property, or land valuable for trade and other special purposes, though I would bring the same principle to bear, modified in application to harmonize with the changed circumstances). It is this: Let the rule of valuation be the capacity of the land to produce wheat, the standard cereal, and a commodity for which there is always a cash demand the world over. For instance the owner of two hundred acres of unimproved land which, if brought under tillage, would yield, according to the estimate of an intelligent practical farmer, an average of 25 bushels of wheat to the acre, should be taxed thereon just as much as if it was in a producing condition. Thus I would make intrinsic value, or value *in use*, the basis of the levy. Then, passing from the soil itself to the hereditaments and appurtenances thereunto belonging—if, for clearness in explaining my plan, they may be considered separately—I would, applying the same rule, tax them according to intrinsic worth. All actual cultivators owning land under \$1500 in value should be exempt from taxation, for these, as a general rule, cannot give anything out of their hard labor—they work for a mere living.

J. W. PETERS.

East Portland, Oregon, April 20.

It is already time to begin reading up and thinking over how to vote next time. Torch-light processions do not generate ideas.

**SOUL-COMMUNION TIME-TABLE.**

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

|   |             |
|---|-------------|
| When it is 12 m. at Portland, Oregon, U. S. A., it is at— |             |
| Austin, Texas.....  | 1:48 p. m.  |
| Augusta, Maine.....                                       | 8:08 p. m.  |
| Boston, Mass.....   | 8:28 p. m.  |
| Baltimore, Md.....  | 8:08 p. m.  |
| Burlington, Vt.....                                       | 8:18 p. m.  |
| Berne, Switzerland.....                                   | 8:41 p. m.  |
| Buenos Ayres, S. A.....                                   | 4:18 p. m.  |
| Berlin, Prussia.....                                      | 9:09 p. m.  |
| Buffalo, N. Y.....  | 2:55 p. m.  |
| Constantinople, Turkey.....                               | 10:11 p. m. |
| Cape of Good Hope, Africa.....                            | 9:28 p. m.  |
| Charlottown, Pr. Ed. Id.....                              | 8:58 p. m.  |
| Columbia, S. C.....                                       | 2:48 p. m.  |
| Columbus, Ohio.....                                       | 2:38 p. m.  |
| Cape Horn, S. A.....                                      | 8:48 p. m.  |
| Caracas, Venezuela.....                                   | 8:46 p. m.  |
| Chicago.....  | 2:20 p. m.  |
| Dublin, Ireland.....                                      | 7:46 p. m.  |
| Detroit, Mich.....  | 2:38 p. m.  |
| Dover, Delaware.....                                      | 8:09 p. m.  |
| Edinburg, Scotland.....                                   | 8:01 p. m.  |
| Frankfort, Germany.....                                   | 8:48 p. m.  |
| Frankfort, Ky.....  | 2:33 p. m.  |
| Ft. Kearney, Neb.....                                     | 1:38 p. m.  |
| Fredrickton, New Bruns.....                               | 8:48 p. m.  |
| Georgetown, British Guia.....                             | 4:18 p. m.  |
| Havana, Cuba.....   | 2:51 p. m.  |
| Halifax, N. S.....  | 8:18 p. m.  |
| Harrisburg, Pa.....                                       | 8:08 p. m.  |
| Honolulu, S. I.....                                       | 9:51 a. m.  |
| Iowa City, Ia.....  | 2:08 p. m.  |
| Indianapolis, Ind.....                                    | 2:28 p. m.  |
| Jerusalem, Palestine.....                                 | 10:31 p. m. |
| London, Eng.....  | 8:11 p. m.  |
| Lisbon, Portugal.....                                     | 7:49 p. m.  |
| Leomington, Kan.....                                      | 1:48 p. m.  |
| Lima, Peru.....   | 8:04 p. m.  |
| Little Rock, Ark.....                                     | 2:08 p. m.  |
| Milwaukee.....  | 2:18 p. m.  |
| Mobile, Ala.....  | 2:18 p. m.  |
| Memphis, Tenn.....  | 2:11 p. m.  |
| Montreal, Canada.....                                     | 1 p. m.     |
| Nashville, Tenn.....                                      | 2:23 p. m.  |
| New Haven, Conn.....                                      | 8:18 p. m.  |
| New York City.....  | 8:15 p. m.  |
| Newport, R. I.....  | 8:28 p. m.  |
| Norfolk, Va.....  | 8:06 p. m.  |
| New Orleans, La.....                                      | 2:11 p. m.  |
| Omaha, Neb.....   | 1:38 p. m.  |
| Ottawa, Canada.....                                       | 3:08 p. m.  |
| Philadelphia, Penn.....                                   | 3:11 p. m.  |
| Panama, New Granada.....                                  | 2:58 p. m.  |
| Pittsburg, Penn.....                                      | 2:51 p. m.  |
| Paris, France.....  | 8:19 p. m.  |
| Rome, Italy.....  | 9:01 p. m.  |
| St. Petersburg, Russia.....                               | 10:11 p. m. |
| Savannah, Ga.....   | 2:48 p. m.  |
| St. Louis, Mo.....  | 2:11 p. m.  |
| Santa Fe, N. M.....                                       | 1:07 p. m.  |
| St. Johns, New Foundland.....                             | 8:38 p. m.  |
| St. Domingo, W. I.....                                    | 3:33 p. m.  |
| St. Paul, Minn.....                                       | 1:58 p. m.  |
| St. Paul, Minn.....                                       | 1:58 p. m.  |
| Smithtown, Jamaica.....                                   | 8:36 p. m.  |
| Sioux Falls, Dakota.....                                  | 1:48 p. m.  |
| Salt Lake City, Utah.....                                 | 12:43 p. m. |
| Santiago, Chili.....                                      | 3:28 p. m.  |
| Springfield, Mass.....                                    | 3:21 p. m.  |
| San Francisco, Cal.....                                   | 12:01 p. m. |
| Tallahassee, Fla.....                                     | 2:33 p. m.  |
| Vienna, Austria.....                                      | 9:21 p. m.  |
| Vicksburg, Miss.....                                      | 2:06 p. m.  |
| Vera Cruz, Mexico.....                                    | 1:48 p. m.  |
| Wilmington, N. C.....                                     | 2:59 p. m.  |
| Washington, D. C.....                                     | 3:01 p. m.  |
| Walla Walla, Wash. Ter.....                               | 12:18 p. m. |

**FRIENDS,** we hope you will use your influence to extend the circulation of the Companion-Papers. Remember the boughs could not bear the blossoms and fruit without the needed sustaining elements at the roots.

**PACIFIC HOMES.****Progressive Land Company of the North-Pacific.**

CENTRAL OFFICE, PORTLAND, OREGON.

METHODS SUGGESTED AND THE FULFILLMENT OF OBLIGATIONS GUARANTEED BY THE MANAGEMENT OF THE COMPANION-PAPERS.

Special attention given to the interests of COLONIZATION AND CO-OPERATIVE ENTERPRISES.

**THE U. S. LAND LAWS.**

When it is proposed to secure homes under the Homestead and Pre-emption Acts, singly or in co-operative organizations or colonies, the Progressive Land Company of the North Pacific will undertake to secure IN ADVANCE sites for such new homes, furnishing plats and accurate descriptions thereof, including report upon climatic conditions, present and prospective markets, etc. The land laws, it is true, require applicants to be personally within the district in which the land is situate upon which they may make filings, (the rule being relaxed in a special way in favor of ex-soldiers), but in so important a matter as securing a freehold a person, especially if living a great distance from the country of contemplated settlement, should take no step until reliably advised regarding opportunities and legal requirements. Immigrants seeking homes under the public land laws seldom get off the cars at the end of their journey with any foreknowledge as to legal requirements or localities of vacant lands, and, these matters being out of the range of ordinary real estate business, and not of the general information, their ignorance puts them at a great and usually most costly disadvantage. The Progressive Land Company is represented by an attorney thoroughly versed in the public land laws and the rules of practice in securing and defending titles thereunder; and through its correspondents in all parts of Oregon and the Territories of Washington and Idaho the central office is constantly kept informed in regard to lands subject to entry in the different districts.

**COMPANY'S CHARGES.**

Personal consultation regarding modes of procedure to acquire title under U. S. laws free. A fee of ten dollars will be charged when advice is generally followed as to locality, and of twenty-five dollars when any one of a series of facts described by the official plats is accepted, this covering the cost of preparing the preliminary papers. If telegraphing is necessary applicants must pay therefor.

Letters asking for specific information in the interest of co-operative organizations and colonies must be accompanied by a fee of five dollars.

**FOR INVESTORS.**

Those who think of purchasing improved farm-homes or stock ranches in Oregon, Washington Territory or the adjacent regions would do well to first examine the property lists of the Progressive Land Company. They will be found to embrace any kind of property desired—fruit farms, dairy farms, grain farms, and farms diversified in natural conditions so all these interests may be carried on together; also compact bodies extensive enough to cultivate on the co-operative plan.

**TOWN PROPERTY--RARE CHANCES.**

In what Western city of America, of present commercial or manufacturing importance, could a mistake have been made in making an investment a few years back? Compare the shore-line extent and resources of the Atlantic Coast with those of the Pacific, having in mind the great cities so closely ranked along the former, especially the northern portions, and then doubt, if you can, that Portland, the mistress city of the great Columbia, second only to San Francisco in export and import trade, will make prodigious gains in wealth and population within the next ten years. Is it unreasonable to believe that a present investment of a few hundred dollars in an eligibly located lot in Portland would soon grow into a fortune? This is the time to make investments; do not wait for the years to slip away until you will be lugubriously telling what you might have done.

The Progressive Land Company can offer the Best Bargains of the Times in Portland

Property, as well as in Property in Neighboring Cities and Towns.

All titles handled by the Progressive Land Company of the North-Pacific warranted.

Rooms 19 and 21, 3d floor, (elevator) Abington Building, Portland, Oregon.

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